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VI. — *The Dative Case in Sophokles.*

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THE Greek dative, as presented in many of our grammars, seems to be a complex collection of disconnected uses. To get a truer understanding of the case, it must be studied in its historical development. No single writer will furnish the knowledge sought, but the uses and peculiarities of each writer must be discussed and tabulated, in order to furnish the material for comparative and historical study. In studying the dative case in Sophokles, I have attempted to form a classification based on the antecedents of the Greek dative, and have made this as accurate and comprehensive as possible. Each dative has been examined by itself, and classified in its relations to others, in the hope that this might lead to a better understanding of Sophokles, as well as of the dative case. There are some objections to such an analytic study, especially in the examination of a writer in whose hands language was so mobile as it was in the hands of Sophokles; and we can by no means be sure that our classifications are genetically correct. But even a provisional classification, made — as in physical sciences — upon recognized lines, must be of service to the student, and may prepare the way for final results.

Any attempted classification of the Greek dative without some reference to its historical antecedents is at present of little value. With all due allowance to the constant change in language, it seems sufficiently established that the Greek

dative represents three cases in the Indo-European parent speech,—the pure dative, the locative, and the instrumental (including the sociative). Two considerations have been sufficient to prove this: (1) The readiness with which the dative may be separated into these three divisions; (2) the fact that some of the forms of the other cases remain as the Greek dative. In the third declension an old locative form does service as the dative singular. In the other declensions the dative singular of most dialects is an old dative form, but in the Elean, Arkadian, and Cypriote, a locative form is used instead.¹ It is easy to account for such a combination of these cases into one, for even in Sanskrit the uses often overlap. In Greek, the three cases are more sharply defined than in the later European languages, and the Greek dative may best be discussed as (A) the pure dative, (B) the locative dative, and (C) the instrumental dative. In Sophokles this division is usually very distinct,—so distinct that there are only four or five per cent of the datives the origin of which does not seem quite apparent. These datives, which may be regarded as connecting links between the three main uses, will be treated later.²

¹ For further examples, cf. Delbrück, *Syn. Forsch.*, IV, p. 52, on which this paragraph is based.

² The edition of the plays used is Dindorf's sixth edition, revised by S. Mekler, Leipzig, 1885. The fragments are quoted from Dindorf's *Poetae Scenici*, Oxford.

The following abbreviations hardly need explanation: *Αἴας*, Ai.; *Ἑλέκτρα*, El.; *Οἰδίπους Τύραννος*, O. T.; *Οἰδίπους ἐν Κολώνῳ*, O. K.; *Ἀντιγόνη*, Ant.; *Τραχίνιαι*, Tr.; *Φιλοκτήτης*, Ph.; Fragments, Fr. Lyrical passages are indicated by the use of heavy-faced type.

Books more frequently referred to: Whitney, *Sanskrit Grammar*, Leipzig, 1879 (Whitney, Sans. Gr.); Delbrück, *Ablativ, Localis, und Instrumentalis in Altindischen u. s. w.*, Berlin, 1867 (Del., A. L. I.), and *Syntaktische Forschungen*, IV (Die Grundlagen der griechischen Syntax), Halle, 1879 (Del., S. F., IV); Hübschmann, *zur Casuslehre*, München, 1875 (Hübsch., Casusl.); *Monro, Homeric Grammar*, Oxford, 1882 (Monro, H. G.).

The arrangement of the passages cited in each section has usually been alphabetical, either by the datives, or, when these seemed more important, by the words which the datives limit. In order to bring words from the same root together, prefixed prepositions have generally been disregarded and the words have been arranged according to the simple form.

CLASSIFICATION.

A. — *The pure dative.*

I. Dative of immediate reference.

1. Dative of "indirect object" : —

- a.* With verbs of (α) saying, and (β) similar ideas.
- b.* With verbs of showing, appearing.
- c.* With verbs of (α) giving, (β) allotting, (γ) yielding.
- d.* With verbs meaning (α) 'due to,' (β) 'sacrificing to,' etc.

2. Dative with verbs which do not take a direct object : —

- a.* With impersonal verbs.
- b.* With verbs meaning (α) 'to help,' (β) 'serve,' (γ) 'please,' (δ) 'obey,' and their contraries.
- c.* Dative (α) with verbs, or (β) with other words denoting disposition.

3. Dative with substantive verbs.

II. Dative of remote reference.

1. Dative expressing advantage or disadvantage : —

- a.* With verbs meaning (α) 'to insult,' 'blame,' (β) 'to plot against,' 'laugh at,' (γ) 'to curse,' (δ) with other verbs.
- b.* With certain nouns and adjectives.

2. Dative of the person concerned : —

- a.* With verb and infinitive : (α) with impersonal verb, (β) with substantive verb and adjective, and (γ) with substantive verb and noun.
- b.* Without following infinitive : (α) proleptic use, (β) with verbs, (γ) with adjectives, (δ) with nouns, (ϵ) miscellaneous.
- c.* Dative denoting 'in the opinion of.'
- d.* Dative in interjections.

3. Ethical dative : —

- a.* With precative force.
- b.* Other uses, classified by the form.

4. Datives used with nouns, somewhat as genitives : —

- a.* In attributive position.
- b.* Other uses.

B. — *Locative dative.*

I. Locative denoting place where.

1. Position in space, or sphere of action : —

- a.* Simple locatives of place, (α) in which, at which, (β) on which, (γ) among whom, (δ) with defining prepositions.
- b.* Locative denoting condition or sphere of action: (α) expressing subjective emotion; (β) condition; (γ) some adverbial forms; (δ) expressing sphere of action.
- c.* Locative of specification, (α) in respect to speech, opinion, (β) miscellaneous, (γ) locative absolute.
- 2. Locative with certain verbs:—
 - a.* Meaning 'to rule.'
 - b.* Meaning 'to rejoice.'
- 3. Locative denoting position in time.
- II. Locative expressing the goal of an action.
 - 1. Denoting place to which:—
 - a.* With verbs meaning 'to arrive at.'
 - b.* With verbs meaning 'to send to.'
 - c.* With verbs meaning 'to throw at,' 'fall to.'
 - 2. Locative denoting time to which.

C. — The instrumental dative.

- I. Sociative use.
 - 1. The simple sociative of persons and things.
 - 2. The sociative with prepositions, σύν, ἄμα, ὁμοῦ.
 - 3. With words (mostly verbs) compounded with a sociative preposition.
 - 4. With verbs or adjectives containing a sociative idea:—
 - a.* Verbs meaning 'to follow.'
 - b.* Verbs meaning 'to yoke with,' 'mingle with.'
 - c.* Verbs meaning 'to fight with.'
 - d.* Words denoting neighborhood and approach.
 - e.* Words denoting similarity, equality, identity.
- II. Instrumental use.
 - 1. Datives clearly instrumental in origin.
 - a.* Pure instrumental, (α) cases like sociative, (β) denoting 'by a weapon,' (γ) 'by part of the body,' (δ) other uses.
 - b.* Instrumental of means, (α) use with verbs, (β) expressing subjective emotion, (γ) other uses.
 - c.* Instrumental denoting manner, (α) cases like sociative, (β) with idea of instrument or means, (γ) with interrogative adjective, (δ) cognate dative of manner, (ϵ) other uses.

- d.* Instrumental denoting cause or reason, (α) with idea of motive cause, (β) expressing subjective emotion, (γ) denoting 'on account of,' (δ) adverbial uses.
- 2. Instrumental expressing the agent.
 - a.* With verbals in $-\acute{\omicron}\varsigma$ and $-\acute{\tau}\acute{\epsilon}\omicron\varsigma$.
 - b.* With aorist passive.
 - c.* With other passive forms.
- 3. Dative expressing degree of difference.

A. — THE PURE DATIVE.

The dative expresses the person or thing chiefly affected by the action of the verb or sentence. It is often called the case of the indirect object, because it indicates that for which the action of the verb and object takes place. It is the case "des Gegenstandes dem die Aussage gilt";³ it is often the logical subject of the sentence. The fundamental idea of the dative is clearest in the dative of interest and the ethical dative. The pure dative is not used with prepositions. About 34 per cent of the datives in Sophokles may be classed as pure datives. The case may be conveniently divided into uses in close connection with verbs, and uses less closely connected.

A. I. Dative of immediate reference.

1. Dative of "indirect object," with verbs of 'saying,' 'giving,' etc., transitive verbs. 350; 11.5 per cent lyrical.

a. Dative with verbs of 'saying,' and similar ideas.

(*a*) With verbs of 'saying to,' 'heralding to,' etc.

$\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$, Ai. 849, 1226, 1376, El. 41, 1443, O. T. 604, O. K. 302, 1511, Tr. 1110; $\acute{\epsilon}\xi\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$, O. K. 1394. Perhaps cf. $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omicron\varsigma \pi\acute{\alpha}\rho\epsilon\iota\mu\acute{\iota} \sigma\omicron\iota$, Ph. 564, but $\sigma\omicron\iota$ may be locative with $\pi\acute{\alpha}\rho\epsilon\iota\mu\iota$; $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}\omicron\mu\alpha\iota$, Tr. 601; $\acute{\alpha}\pi\acute{\upsilon}\omega$, Ai. 879; $\alpha\upsilon\delta\acute{\alpha}\omega$, Ant. 227, O. K. 25; $\acute{\alpha}\nu\tau\alpha\upsilon\delta\acute{\alpha}\omega$, El. 1478; $\pi\rho\omicron\sigma\alpha\upsilon\delta\acute{\alpha}\omega$, O. T. 353; $\beta\omicron\acute{\alpha}\acute{\omega}$, El. 1067; $\gamma\acute{\epsilon}\gamma\omega\upsilon\alpha$, Ph. 238; $\epsilon\iota\pi\omicron\nu$, El. 678, O. T. 157, O. K. 1115, Ant. 534, 446, Tr. 184, 320, 456, O. K. 1036, 1096, Ant. 734, Tr. 438, Fr. 153; $\acute{\alpha}\pi\epsilon\iota\pi\omicron\nu$, O. K. 1760; $\acute{\epsilon}\xi\epsilon\iota\pi\omicron\nu$, El. 1033, O. K. 1528, Tr. 343, 344, Fr. 673, El. 378, O. T.

³ Hübschmann, Casuslehre, p. 214.

800; ἐννέπω, El. 1253, 1367, Tr. 59, Ph. 142; ἐρμηνεύω, O. K. 398; θεσπίζω, Ph. 610; θροέω, Ai. 67, 864, O. K. 1425, Tr. 532; κηρύσσω, Ai. 1240, O. T. 737, Ant. 31, 32, 87, 193, 450; ἐκκηρύσσω, Ant. 27, 203; προκηρύσσω, Ant. 33; λέγω, Ai. 332, 532, 569, 591, El. 311, 376, 413, 558, 560, 688, 892, O. T. 342, 360, 449, 755, 772, 945, 1066, O. K. 78, 87, 268, 840, 935, 1161, 1291, Ant. 245, 305, 1031, 1289, Tr. 393, 732, Ph. 150, 152, 938, 1073, 1257, 1418, Fr. 26, 778; προλέγω, O. T. 973; σκιᾷ τινι | λόγους ἀνέσπα, Ai. 301; μυθέομαι, Ai. 865; σημαίνω, Ai. 688, O. T. 79, 226, 957, O. K. 1531, Ant. 1208; φημί, O. K. 1164, Ph. 1073; φάσκω, Tr. 1169; φράζω, Ai. 29, 94, 1140, 1265, El. 643, 1103, O. T. 548, O. K. 783, 1522, Ant. 238, Tr. 158, 349, 456, 468, 474, 554, 928, Ph. 137, 332, 551, 573, 1415; φωνέω, Ai. 543, O. T. 1121, O. K. 1402, 1485; προφωνέω, Ai. 1089, El. 109, O. T. 223; χράω, El. 35.

(β) Verbs with idea similar to that of 'saying.'

αἰνέω, Ph. 1398; παραινέω, O. T. 1512, O. K. 464, Ph. 121, 621, 1351, 1433; συναινέω, El. 402, Ph. 1367, Fr. 337; διδάσκω, Tr. 64; παρεγγνῶ, O. K. 94; κελεύω, Ph. 544; κιθαρίζω, Fr. 18; ἀνακλαίομαι, Ph. 938; ὁμοκλέω, El. 712; προξενέω, O. K. 465, cf. O. T. 1482, A, II, 2, a (a); πρόρρητος [Tr. 684]; ἐφθυμνέω, Ant. 1305. This last may be considered a dative of disadvantage, as with verbs of cursing, A, II, 1, a, (γ).

(γ) Verbs meaning 'to pray' take the dative of the person addressed, as well as the dative of the person for whom the prayer is made. For the latter, see A, II, 1, a, (γ). ἀράομαι, Ai. 509, O. K. 1445, Tr. 48; εὐχομαι, Ai. 685, Ph. 1077; ἐπεύχομαι, O. K. 1024, Ph. 1470, Fr. 383; σοὶ προστροπαίους . . . λιτὰς ἔχων, O. K. 1309; ἄνακτι τῷδε . . . | εὐχὰς ἀνάσχω, El. 635; προσπίτνομέν σοι, O. K. 1754.

b. Verbs of 'showing' and 'appearing.'

δείκνυμι, Ai. 66, 569, 1196, El. 424, 1366, 1382, O. T. 1258, 1294, 1393, O. K. 1532, Ant. 253, 300, Tr. 609, 1250, Ph. 492, 609, Fr. 470; ἀναδείκνυμι, El. 1459; δηλώω, Ai. 283, 462, 471, 734, O. T. 792, 1288, O. K. 556, Ph. 616; ἀνευρίσκω, Fr. 658: compare the dative with εὐρίσκω, A, II, 1, a, (δ). προμηνύω, Ant. 84; φαίνω, El. 23, 153, 1274, O. T. 710, 1484, O. K.

724, 1121, 1543, Ant. 325, 1329, Tr. 612, Ph. 525, 944; *ἐκφαίνω*, O. T. 243; *προφαίνω*, El. 752, O. T. 163, O. K. 1505, Ant. 1151; *ἐμφανής*, Ph. 531; *πρόφαντος*, Tr. 1159; *ἐχθροῖς ἄστρον ὥς λάμψειν*, El. 66. This last may be classified under A, II, 2, *b*, (δ).

c. Verbs of 'giving,' 'yielding to,' etc.

(*a*) Of giving.

δίδωμι, Ai. 362, 483, 538, 1303, 1354, El. 30, 451, 538, 645, 656, 1348, 1349, O. T. 583, 1025, 1142, 1156, 1173, O. K. 101, 577, 640, 642, 776, 855, 1100, 1287, 1435, 1490, 1632, Ant. 718, Tr. 820, 1066, 1117, 1216, Ph. 63, 84, 316, 369, 663, 668, 775, 972, 1230; *ἀποδίδωμι*, Ph. 924; *ἐκδίδωμι*, O. T. 1040, Ph. 1386; *παραδίδωμι*, Ph. 64; *δωρέω*, Ai. 1029; *δώρημα*, Tr. 603, 668; *δῶρον*, O. K. 431; *πορεῖν*, El. 209, O. T. 921, O. K. 1087, 1124. El. 355 perhaps belongs here, — *τῷ τελευτήκῳτι | τιμὰς προσάπτειν*. Compare Il. Ω, 110, Pind. N, 8, 62, Plato, Soph. 231, A. Two other datives with this verb, El. 432 and O. K. 236, seem to preserve more clearly an original locative force; see B, I, 1, *a*, (β). The simple verb *ἄπτω* occasionally takes a dative of the person concerned, as Pind. P, 10, 28, instead of the usual genitive. It seems simplest, however, to treat the examples first cited as datives after the analogy of verbs of giving.

(β) Verbs of 'allotting,' 'adjudging to.'

κρίνω, Ai. 443, *νέμω*, Ai. 28, 513, 1201, 1351, 1371, El. 176, O. K. 1396, Tr. 162, 1238, Ph. 1020, 1062, Fr. 499, 782; *τάσσω*, Ph. 1180. Compare *προστάσσω*, B, I, 1, *a*, (β).

(γ) Verbs of 'yielding,' 'dismissing to.'

εἰκάθω, El. 396, 1014, O. T. 650, O. K. 1178, 1329; *εἴκω*, Ai. 666, O. K. 1201, Ant. 472, 1029, Ph. 465; *παρείκω*, Ph. 1048; *ὑπείκω*, O. K. 1184, Ph. 1046; *ἀνίημι*, Fr. 501; *ἀφίημι*, O. T. 1177, Ph. 98; *μεθίημι*, El. 628, 647, Ant. 654, Ph. 772, 975 (Ai. 250, belongs under A, II, 2, *b*, (β)); *παρίημι*, El. 1482, Ph. 132; *παρέχω*, Ai. 1146, O. T. 53, 1306, O. K. 1182, 1283, Tr. 708; *λείπω*, Ai. 972, O. T. 1248, 1504, Ant. 143, Tr. 46, 76, Ph. 653; *λύω*, El. 1005; *ὀρέγω*, O. K. 1130, Ph. 1203; *πιπράσκω*, Tr. 252; *μετατίθημι*, Ph. 513; *γῆ . . . καμνοὶ δασμόν . . . τίνει*, O. K. 635; *ἐμοί . . . δωρητὸν, οὐκ αἰτητὸν εἰσεχει-*

ρῖσεν, O. T. 383 (perhaps better classified under C, II, 2), ἐκχωρέω, Ai. 671.

d. With other verbs.

(a) Verbs meaning 'due to.'

ὀφείλω [El. 1173], Ant. 331, 552, 560, Ph. 1421; ὀφειλέτης, Ai. 589; ὀφείλος . . . | σοι, Ph. 1384.

(β) Meaning 'sacrificing to,' etc.

ἀγίζω, O. K. 1494; βουθουτέω, O. K. 887; θυμηπολέω, Fr. 132; θύω, El. 532; μηλοσφαγέω, El. 281; ὀρίζω βώμους, Tr. 238, 753; θύματα ῥέξει . . . Ζηνί, Tr. 288.

(γ) Miscellaneous. οἱ αὐτοῖς τύχοι, Ph. 275; τίττειν σ' ἄταν ἄταις, El. 235. Cf. πόνος πόνῳ πόνον φέρει, Ai. 866. τῇ πολυαρμάτῃ ἀντιχαρεῖσα Θήβα, Ant. 149.

2. The dative is also used with many verbs which in English are intransitive, or take only a direct object. In the preceding section, datives expressing the person affected by the action of verb and object are discussed. Here are classed datives with verbs, the action of which is complete without a direct object. 224; 12 + per cent are lyrical.

a. Datives with impersonal verbs, 'it seems,' 'it is befitting,' etc. Here the person interested, the real subject of the sentence, is in the dative. No line can be drawn between the dative and infinitive with δοκεῖ, which is classed here, and the dative and infinitive with ἔξεστι or καλόν ἐστι. The first becomes as truly a dative of interest as the second. But the first use of the dative with δοκεῖ, as with πρέπει and προσήκει, seems to be very closely connected with the idea of the verb itself. For convenience, all the datives with these verbs will be classed together here, as is usually done.⁴

ἀρκεῖ, Ai. 80, O. K. 295, Ph. 339; ἔξαρκεῖ, O. K. 7, 1116; ἀρμόζει, Ant. 570, El. 1293, O. T. 903, O. K. 198, cf. 908, C, II, 1, b, γ. ἡκει, O. K. 738; προσήκει, El. 909, 1213, Fr. 206. δοκεῖ, Ai. 489, 594, 1050, 1157, El. 255, 410, 442, 550, 614, 617, 804, 1041, 1049, 1055, 1364, O. T. 282, 346, 401, 404, 435, O. K. 1034, 1431, 1666, Ant. 71, 98, 178, 323, 469, 557, 577, 623, 681, 914, 1251, Tr. 369, 1180, Ph. 126, 551, 888, 990, 1075, 1274, Fr. 325, 572. Sophokles occasionally

⁴ Hadley-Allen, Greek Grammar, § 764, 2.

uses a dative with ὥς, a construction often explained by an ellipsis of δοκεῖ. Such cases are Ai. 395, O. K. 20, 76, Ant. 1161. προσέοικα, El. 618; πρέπει, Tr. 384, Fr. 62, 81.

b. Dative with verbs meaning 'to help,' 'serve,' 'please,' 'trust,' 'obey,' and their contraries. Such verbs take an objective case in modern English, but the so-called object is the person for whom the action of the verb takes place. We often say, "do service for one," "do something pleasing to one." The Greek πιστεύε μοι, Ev. Joh. 4:21, becomes "Gelyf me" (dative) in the Anglo-Saxon version of King Alfred, and "Beleue thou to me," in Wycliffe's Bible, so that "Believe me" (objective) is a comparatively recent use in English.

(a) Verbs and other words meaning 'to help,' 'injure,' etc.

ἄρωγός, El. 454, 462, 1381, Ph. 1216; ἄρκέω, Ai. 823, 1242, El. 322, O. T. 1209, Ant. 308, Ph. 339; ἐξαρκέω, Ph. 459; ἐπαρκέω, Fr. 66; προσαρκέω, O. T. 141; ἐπίκουρος, O. T. 495; παρίστημι, Fr. 288; συλλαμβάνω, Ph. 282; τέλη | λύη φρονούντι, O. T. 317; ξυμφέρω, El. 1465, O. K. 1186, Ph. 659, O. K. 1635; σύμφορος, Ph. 287; πρόσφορος, O. K. 1774; ξυνωφελέω, Ph. 871; ἐπωφελέω, O. K. 442; σοὶ πῆμα οὐδέν, . . . σὺ σοί, O. T. 379; πημονὴν αὐτῷ, El. 966; τοῖς ἐμοῖς γονεῦσιν . . . σφῶν . . . δηλήματα, O. T. 1495.

(β) Verbs meaning 'to serve.'

δουλεύω, El. 1192, Fr. 447; λατρεύω, Tr. 35, O. K. 105; λάτρην πονεῖν, Tr. 70; ὑπηρετέω, El. 1306, O. T. 217, O. K. 283, Ph. 1024; ὑπουργέω, El. 461, Ph. 143.

(γ) Verbs meaning 'to please.'

ἀνδάνω, Ant. 504; ἀφανδάνω, Ant. 501; ἀρέσκω, Ai. 1243, El. 409, O. T. 273, Ant. 75, 89, 211, 499; ἀρεστός, O. T. 1097; ἐπίηρα φέροντα τοῖς . . . τυράννοις, O. T. 1095; χαρμονή, Ai. 559; χαρτός, El. 1457.

(δ) Verbs meaning 'to obey,' 'trust in.' These may be classed under the following division, c, as denoting a disposition or feeling of trust in the person of the following dative, but the idea is not prominent. The thing on which faith is based may have been expressed by an instrumental use, rather than by the pure dative. (Compare the Latin dative of the person or ablative of the thing with *confidere*, etc.⁵)

⁵ Roby, Latin Grammar, Pt. II, §§ 1134 and 1228.

πείθομαι, El. 429, 938, 974, 1207, O. T. 321, 525, O. K. 756, Ant. 67, 992, Tr. 470, Ph. 1226, 1252, 1269. Four times the phrase *πιθοῦ μοι* is used, in which *μοι* may be an ethical dative with precatory force, A, II, 3, *a*; O. T. 1064, 1434, O. K. 1181, 1441. *πιστεύω*, El. 886, O. K. 174, Tr. 67, 1228, 1251, Ph. 1374; *ἀπιστέω*, Ant. 382, Tr. 1183, 1224, 1229, 1240, Ph. 1350; *ἀπιθέω*, Ph. 1447; *πειθαρχέω*, Tr. 1178; *πιστός*, O. K. 1031, Tr. 286, 541; *πίστιν ἔχω*, O. K. 950.

c. Dative with words denoting disposition, 'to be angry with,' 'favor,' 'be kind to.' This is a common use in Sanskrit,⁶ Latin, and cognate languages. It is found in Anglo-Saxon (as, "gemiltsa minum sunâ," Ev. Matt. 17:15), but in English is replaced by the objective with or without a preposition.

(*a*) Verbs and kindred words expressing disposition.

ἐχθαίρομαι, Ai. 457, El. 177; *ἐχθρός*, Ai. 78, 1021, O. T. 416, Ant. 94, Ai. 1383, 1336; *θυμέομαι*, El. 1279, Tr. 544, 1230; *λυσσαίνω*, Ant. 633; *μελετάω*, O. K. 171; *μηνίω*, Ant. 1177; *εὐνοέω*, Ai. 689; *εὖνους*, Ant. 209, O. K. 772; *δύσνους*, Ant. 212; *φρονῶ*, El. 334; *εὐφρων*, Ai. 420; *χολόω*, Ant. 1235; *χόλος*, Ai. 744.

(*β*) Adjectives (and two nouns) expressing disposition (not distinctly connected with verbal roots).

ἀγαθός, O. T. 934; *λφών*, Ph. 1079; *κακός*, El. 395, Ant. 571, Tr. 3, 448; *βαρύς*, O. T. 546, O. K. 402, Tr. 730, Fr. 90, 671; (*βάρος*, O. K. 409;) *γλυκύς*, Ai. 966; *ἀγνώμων*, O. K. 86; *ἥπιος*, Ph. 737; *ἐνάντιος*, Ph. 642, 643; *πολέμιος*, Ai. 1133. (Compare comitative with *μάχομαι*, C, I, 4, *c.*) *καλός*, Tr. 816; *εὐμενής*, Ant. 212; *δυσμενής*, Ph. 585, O. T. 546; *πικρής*, Ai. 966, El. 1504, O. K. 614, Ph. 254; (*σέβας*, Ph. 401;) *δυσσεβής*, Ant. 514; *στυγνός*, El. 918; *εὐτυχής*, El. 999, O. K. 308; *φίλος*, Ai. 1038, 1400, El. 316, 1301, O. T. 862, 1102, O. K. 250 [614], 770, 964, 1108, 1205, Ant. 99, 188, 548, 634, Ph. 390, 886, 1178; *φίλτατος*, Ai. 14, El. 1233; *προσφιλής*, Ant. 898, O. T. 322, Ph. 224, 587; *ἀφίλητος*, O. K. 1702; *δυσχερής*, Ai. 1395, El. 929; *χρηστός*, Ant. 635; *ὠμόφρων*, Ai. 931; *ώραίος*, Fr. 446.

⁶ Whitney, Sans. Gr. § 286, *c* and *d*.

3. Dative with substantive verbs. The dative is used in Sanskrit,⁷ Greek, Latin, etc., with substantive verbs, to denote the person for whom something exists. This frequently has a possessive force, so that it may be called the possessive dative. 73 ; 14 per cent lyrical.

εἰμί. The dative occurs several times with this verb as a paroxytone, emphasizing the fact of existence or possibility ; the only place where it seems to have the latter meaning (*ἔξεστι*) is O. K. 787, *ἔστι σοι ταῦτα*. *ἔστι* emphasizing existence, Tr. 1144, 1146, Ant. 1338, Ai. 514, O. K. 1612, Fr. 684. *ἐστί* and other forms. Ai. 682, 972, **1212**, 1238, El. 539, 574, **847**, 891, 949, 1505, O. T. 103, 242, 296, 836, **1356**, O. K. 47, 367, 1332, 1432, Ant. 268, 558, 909, 1000, Tr. 9, 555, 575, Ph. 490, 554, 1000, 1034, **1089**, 1337, Fr. 103, 132, 377, 612, 719. *ἐστί* is occasionally omitted, and leaves a dative much like the possessive genitive, but in a predicate use. *μοί . . . πόθος | φέροντι*, O. T. 518. Also El. 525, Tr. **1019**(?), Ph. 304, 892. *γίγνεται*, Ai. 518, 570, 1264, El. 352, 1489, O. K. 608, 1408, Ph. 658, 779, 1360, Fr. 195 ; *πέλει*, Ant. 989. With compounds of these verbs. *τίς μοι | τέρψις ἐπέσται*, Ai. **1215** ; *μέτεσται*, Ant. 48, 1072, O. T. 630, O. K. 568 ; *πάρεσται*, El. 810, Ph. 649, Fr. 109 ; *ὅτῳ . . . νοῦς . . . πάρα*, O. K. 810. Here the antecedent involved in *ὅτῳ* would be a dative of interest "in whose judgment." A, II, 2, *c*. For other uses of *πάρεσται* and *ἔξεσται*, v. A, II, 2, *a* and *b*, (*β*). *πρόσεσται*, El. 653. For other uses of this verb and *προσγίγνεται*, v. B, I, 1. *ὑπεσται*, El. **479** ; *ὑπάρχει*, Ant. **931**.

II. Dative of remote reference.

These datives are not so closely bound up with the idea of the verb, but rather limit the general idea of the sentence. This is the simplest use of the pure dative, expressing the person for whom the action of the sentence takes place. It is often called the dative of interest, a name which really includes all uses of the pure dative. The classification is based on slight differences in meaning which are not very distinct,

⁷ Delbrück, Syn. Forsch. IV, p. 54.

except in the more marked forms. Twenty-five per cent of these datives occur in lyrical passages as against twelve per cent in the preceding division. This may indicate some hesitation in ordinarily using such loose constructions, and a tendency to associate the dative more closely with some special word. The prevalence of the personal pronouns, *μοί*, *σοί*, etc., should also be noticed.

1. Dative expressing advantage or disadvantage. 114; 20+ per cent lyrical. These datives are arranged according to the verb or adjective with which they may be somewhat associated.

a. Dative of advantage with verbs.

(α) Verbs meaning 'to insult,' 'blame,' etc.

ὀνειδίζω, Ai. 1298, O. T. 372, O. K. 971; *ἐξονειδίζω*, O. K. 989; (*ὀνειδος*, O. K. 984, Ph. 968;) *ἐφυβρίζω*, Ai. 1385; *καθυβρίζω*, Ai. 153; *μεταιτιᾶ*, Tr. 447; *ἐγκαλέω*, El. 778; *ἔχω ἔγκλημα*, Ph. 323; *μέμφομαι*, Tr. 471; (*μεμπτός*, Tr. 445;) *ψοφέω*, Fr. 58.

(β) Verbs meaning 'to plot against,' 'laugh at,' — mostly compounded with *ἐπί*.

βουλεύω, Ai. 1055, O. T. 701, Tr. 807; (*ἐπιβουλευτής*; Ai. 726;) *γελάω*, Ai. 955, 1042 (cf. B, I, 1, b, (β)); *ἐγγελάω*, El. 277; *ἐπεγγελάω*, Ai. 988; *ἐπαπειλέω*, Ai. 312; *ἐφορμάω*, Fr. 611; *ἐπισκήπτω*, Ai. 566, O. T. 252, 1446.

(γ) Verbs meaning 'to curse.'

ἀράομαι, O. T. 251, Ant. 428; *ἀράομαι ἀράς*, O. K. 951; *ἀράς . . . ἔξανῆκα*, O. K. 1375; *ἀράς . . . καλοῦμαι*, O. K. 1385; *εὐχομαι*, O. T. 269, Ai. 392, Ph. 1019; *κατεύχομαι*, O. K. 1577. (*εὐχομαι* also takes the dative of the gods prayed to. A, I, 1, α, β).

(δ) With other verbs.

ἄνω-μοί, O. K. 454; *μοί-ἔξανύω*, O. T. 155; *προβαίνω-μοί*, O. K. 843; *μοί-βάλλω*, Ph. 289; *μοί-ὑποδύω*, Ph. 1111; *ἐμοί-εἰμί*, El. 363, 468; *εἵργω-σοί*, Tr. 1257; *σοί-ἐξείργω*, El. 1292.

εὐρίσκω-ἡμῖν, O. T. 42; *φίλοις-*, Ai. 615; *ἀνθρώποισιν-*, Fr. 109; *ἐφευρίσκω-στρατῶ*, Fr. 379; *ποιμαντήρσιν-*, Fr. 379. 9; *ἐξευρίσκω-ἐμοί*, O. K. 966; *μοι-*, Tr. 25. *ἐφευρίσκω*, and possi-

bly *εὐρίσκω*, may be interpreted like *ἀνευρίσκω*, 'to discover to,' in which cases the datives would be classified under A, I, 1, *b*.

σοί-κεῖμαι, El. 361; *τῷ-*, O. T. 487; *-πόλει*, O. K. 1519; *βρότοις-*, Ph. 502; *ἀνδρί-πρόσκειμαι*, Ant. 1243; *ζητέω-παιδί*, O. T. 267; *μοί-δίημι*, O. K. 962; *ἵστημι-αὐτῷ*, Tr. 656; *σοί-ἐξίστημι*, Ph. 1053. Datives with *ἵστημι* and *κεῖμαι* hardly differ from the simple dative of person concerned. A, II, 2.

μοί-καλέω, El. 1473; *ἐμοί-*, O. K. 1010; *-μοί*, Tr. 1147; *κτίζω-τῷ π.*, Ant. 1101; *μαρτυρέω-ἐμοί*, Tr. 899; *ἀνθρώποισι-μηχανάω*, Ai. 1037; *ἡμῖν-ὀρθόω*, O. T. 39; *πονέω*, Ai. 1366, 1367, 1380, 1415, O. K. 508; *πονός*, O. K. 460; *οἷς-σείω*, Ant. 584; *σκεδάζω-τῷδε*, Tr. 990; *μοί-κατασπείρω*, Ai. 1005; *αὐτῇ-σώζω*, El. 438; *πόλει-σωτήρα*, O. K. 459.

τελέω, O. K. 630, 648, 1435 [1436], Tr. 826, Ant. 3; *τιθηνέω θνατοῖσιν*, O. K. 1051; *μοί-φέρω*, O. T. 520; *ὑμῖν-*, O. T. 991; *σοί-φυλάττω*, El. 1012; *φύλαξ-κυναγία*, Ai. 37; *πατρί-τιμωρέω*, El. 349, 399; *τιμωρόν*, El. 14; *πατρί | δίκας ἀροίμην*, El. 33; *τῷ φέρεις*, El. 405; *χώννυμι-ἀδελφῷ*, Ant. 81; *πατρί-χράς*, El. 406, 407; *τῷ-ἐπιστέφω*, El. 441; *κάπετόν τιν' ἰδεῖν | τῷδ'*, Ai. 1165.

b. This dative appears in connection with nouns and adjectives.

αἶνον-ματροπόλει, O. K. 707; *σοί-ἀλκήν*, O. K. 1524; *πολλοῖς-ἀπάτα*, Ant. 617; *ἄτην-τοῖς πέμψασιν*, O. K. 93; [*ἀνδρί-γυναικί-κακά*], O. T. 1281; *κέρδη-τοῖς δεδεγμένοις*, O. K. 92; *αὐτῷ-κτῆμα-θεοῖς*, Tr. 245; *λυτήρια-αὐτῇ*, El. 447; *αὐτοῖσιν-ἐκλυτήριον*, O. T. 392; *σοί-μοχλός*, Fr. 699; *ἄμμα-ἐμοί*, Tr. 203; *πᾶσι-θαῦμα*, Ant. 254. These last two may be placed under A, II, 2, *c*. *πολλοῖς-ὄνασις*, Ant. 616; *χῶρα-πύργος*, O. T. 1201; *ὄρνισι-φορβή*, Ai. 1065; *γαστρί-φορβάν*, Ph. 711; *οἴωνοις-θησαυρόν*, Ant. 30; *πλαστός-πατρί*, O. T. 780.

2. Dative of the person concerned. 350; 30 per cent lyrical. This may be translated, 'In relation to,' or 'so far as concerns,' instead of simply "for." No sharp line appears between this division and the last, but the idea of advantage

or disadvantage fades out, and leaves simply a dative of the person concerned.

a. Dative with a verb, often impersonal, followed by the infinitive. This dative expresses the person which is the subject of the infinitive. Some expressions belonging here have been classified above, A, I, 2, *a*, for the sake of convenience.

(*a*) With verbs mostly impersonal, i. e. having the infinitive as their subject.

ἔστι, Ai. 942, **1418**, O. T. 824, 849, O. K. 573, 600, 789, 1344, **1670**, Ant. 692, Tr. **1022**, Ph. 69, 1316, Fr. 501; ἔνεστι, Tr. 296; ἔξεστι, Ai. 346, 1100, 1328, 1373, El. 2, 911, O. T. 817, Ant. 507, Ph. 1032, Fr. 65; μέτεστι, El. 536; πάρεστι, Ai. 432, 1010, 1160, El. 959, Ant. 213, Tr. **223**, Ph. 8, 364, 667. For many datives with the compounds of εἰμί, see under A, I, 3, the dative with substantive verbs. El. 264, μοι | λαβεῖν . . . πέλει might be placed with them, rather than here. ἄλλω . . . ἢ ἐμοὶ χρῆ . . . ἄρχειν, Ant. 736; κατήνεσεν τάδε . . . δράσειν ξένω, O. K. 1637; ἐξίσταται . . . | τῇ . . . φέγγος ἡμέρα φλέγειν, Ai. 673. These last two datives with expegetical infinitives seem to be an echo of the common use of the dative and infinitive with the impersonal verb. With them may be placed the following, κείνοις . . . δειν' ἐπερρώσθη λέγειν, O. K. 661; ὑμῖν ὧδ' ὁρᾶν | . . . προὔσέλησαν [v. l. προὔξενησαν], O. T. 1482 (cf. A, I, 1, *a*, (*β*), O. K. 465), though it may be simpler to place them under A, I, 1.

(*β*) Dative and infinitive with adjective and substantive verb.

ἄμεινον, El. 1015; λῶστον, Fr. 185; αἰσχροῦν, El. 989; αἰσχιστον, Ai. 1161; ἄλγιστος, O. T. **675**; ἀξύμβλητος, Tr. 694; ἄλις, O. T. **688**; βραχύς, O. K. 570; γλυκὺς, O. T. **1335**; δυνατός, Ai. 1006; εὖνους, Ai. 822; ἐφίμερος, O. T. 1376; ἡδύς, O. K. 638; Fr. 358; O. T. 592; εὐκαιρον, O. K. 31; ἀποκαίριον, Ph. **154**; κακός, O. T. 1431; καλός, Ai. 1310, O. K. 590, 1003, Ant. 72, 687, Tr. 454; κοινόν, Ant. 1023; λυπηρός, O. K. 1176; οἶος, O. K. 1135; ὅσιος, El. 434; ῥαδίων, Fr. 99; ῥᾶστος, Ph. 1395.

(*γ*) Dative and infinitive with noun and substantive verb.

θέμις, El. **127**, **432**, O. K. **1556**, Ant. **877**, Fr. 683. Without

infinitive, El. **494**, O. K. 644, Ph. 661, Fr. 678. 14; *ὕμιν-καιρός*, O. K. 826; *κέρδος-ἐμοί*, Ph. 112; *φθιμένῳ-ἀκοῦσαι*, Ant. **836**; *μοῖρα-ἀνδρί*, O. K. 1546; *τῷ-σχολή*, Ai. 816; *μοί-τέρψις*, O. K. 766; *τέρψις-σοί*, Ai. 114; *σοί-χρέος*, El. 73.

b. Dative of the person concerned without infinitive following.

(*a*) Proleptic use, referring in advance to a person whose connection with the statement may appear later.

σφῶν . . . σφέ, O. K. 342; *σοί . . . [σε?]* . . . *τελοῦντι*, O. K. 648; *μοί . . . | (μοί) ξυνών*, Ai. **699**. Two other examples show a more independent use of this dative. *τῷ . . . ἄσσημα περιβαίνει βοῆς | ἔρποντι*, Ant. 1209; *καλῶς ἔλεξεν εὐλαβουμένῳ*, O. T. 616. Examples in other authors are Pindar, O. 8, 60, *εἰδότε*; P. 10, 67, *πειρῶντι*; Demosthenes, IV, § 7, *συνελόντι*. These might be classified with the locative, B, I, 1, *c*, *γ*, corresponding to the Sanskrit locative of condition or circumstance,⁸ although the absolute construction is developed no further in Greek than these examples indicate.

(*β*) General use with verbs.

ὄτῳ-ἄγω, Ant. **623**; *ἀρκέω-σοί*, Ai. 1123; *ἐχθροῖς-ἀφειδέω*, El. 979; *βαίνω-πόλει*, O. K. 613; *μεταναγιγνώσκω-Ἀτρείδαις*, Ai. **718**; *ἐμοί-δεῖ*, El. 612; *τῷ-τιμωμένῳ*, Fr. 675; *ὕμιν-δράω*, Ai. 1282; *-ὕμιν*, O. T. 1402; *ἐστί-σοί*, Ai. 39; *-σοί*, O. T. 370; *ἔνεστιν-ἀμφοῖν*, El. 370; cf. *αὐτοῖσι*-, O. T. 598, B, I, 1, *a*, *a*; *σοί-πάρα*, Ph. 747; *ὕμιν-ἐπάνειμι*, Tr. **640**; *οἶν-ἐργάζομαι*, O. T. 1373. Jebb compares Hom. § 289, and similar uses with *ποιέω*, Plat. Apol. 30, A, Xen. Anab. 5, 8, 24; *μοί-καλῶς ἔχει*, El. 816; *-πόλει*, O. T. **880**; *οὕτως-σοί*, El. 938; *-μοί*, O. K. 599; *-σοί*, Ant. 37; *πῶς-μοί*, El. 1339; *ἔχει δέ μοι πρὸς δίκας*, O. K. **545**; *ἔχει κατὰ νοῦν κείνῳ*, O. K. **1768**; *τοῖσιν ἐμπείροισι-ζώσας*, O. T. 44; *θυήσκω-θεοῖς-κείνοισιν*, Ai. 970; *σοί*-, El. 289; *-ὕμιν*, Ph. 1030; *ποντοπόρῳ ναὶ μεθεῖναι*, 'let go for the ship,' Ai. **250**. This single use of a noun not a person is peculiar, but even here the ship is personified by a natural figure. *ῥᾶ-κρατέω*, O. T. 977; *κρίνω-σοί*, O. K. 79; *κτάομαι-αὐτῷ*, Ai. 968; *κυρέω-ἐμοί*, O. K. 1290; *ἐμοί-μέλει*, Ai. **701**; *τῷδε*-, Ai. 1184; *-ἐμοί*, El. 1436;

⁸ Whitney, Sans. Gr. § 303, *a* and *b*.

ἐκείνῳ-, El. 459; σοί-, El. 1446; ῥ-, O. T. 377; μοί-, O. T. 443; μοί-, O. T. 1466; τοῖσδε-, O. K. 653; ὅτῳ-, Ant. 873; ὅποισι-, Ant. 1335; θεοῖσιν-, Ph. 1036; ἐμοί-, Ph. 1121; μένει-βροτοῖσιν, Tr. 133; μῶρῳ-ὀφλισκάνῳ, Ant. 470; αὐτῷ-διεκπεραίνῳ, Fr. 572; σοί-πράσσῳ, Tr. 600; φωτί- |, Ai. 445; μοί-ἀναστενάζῳ, Ai. 929; ἡμῖν-ἀπορρέῳ, El. 1000; σφί... | ἔριν κατασβέσειαν, O. K. 421; ποιμνίοις-ἐπιστατέῳ, O. T. 1028; ἀνδράσιν-ἐπιστάτης, El. 75; ἐκπίοντι-τρίβῳ, Fr. 429; μοί-τρύχῳ, O. T. 665; αὐτῷ-πόνους | φῦσαι, Ant. 646; θνατοῖς, El. 860; αὐτοῖς, Tr. 440, cp. B, I, 2, b.

(γ) Use with adjectives.

σοί-μοί-λῶστα, Ph. 1381; σοί-αἰσχρός-γένει, Ai. 505; -ἐκείνοις, Tr. 1272; γυναιξίν-, Fr. 609; σοί-ἀλγεινός, El. 761; -ἐμοί, Ant. 857; ἐμοί | ἄλγιστος, Ai. 992; ἐμοί-ἀρνήσιμον, Ph. 74; ἐμοί-βιωτός, O. K. 1690; μοί-βιώσιμον, Ant. 566; τέκνοισι-ἄβουλος, Tr. 140; σοί-μοί-βραχύ, O. K. 1118; ὑμῖν-ἀνέλπιστον, Tr. 673; ἦ-ἔχθιστος, El. 261; ἐμοί-ἡδέως, Ant. 436; ἡδιστος ἐμοί, El. 1360; ἐμοί-, O. K. 324; -μοί, O. K. 436; ἐμοί-, O. K. 802; -ὅτῳ, Fr. 326; ἐμοί-σοί-καλός, Ph. 1304; δύσκριτος-ἐμοί, Tr. 949; ἐμοί-σοί-πιστός, Ph. 70; βροτῷ-, Fr. 583; σοί-πολύπονος, Ph. 777; ἄπρακτος-ὑμῖν, Ant. 1035; Μυσία-προσήγορος, Fr. 360 (v. l. Μυσία). With this reading Μυσία is personified, and is classified here. τί σοι... ἐστὶ προσφιλές, Ph. 469; μοί-σαφής, O. T. 1011; χαλεπός-τῷ-ὑπέχοντι, Tr. 1274; βροτοῖσιν-ἀπώμοτος, Ant. 388.

Other datives with some of these adjectives are to be found under A, I, 2, c, β, also under A, II, 2, c.

(δ) Use with nouns.

ἀγαλμα-πατρί, Ant. 704; τέκνοις, Ant. 703; σοφοῖς-αἰνικτῆρα, Fr. 707; οἷς... αἰών, Ant. 582, Ph. 179; φίλοισιν, ἐμοί-ἄχος, O. T. 1355; γέλως-ξένῳ, O. K. 903; ἐχθροῖσιν, Ant. 647; διδάσκαλος-σκαίοις, Fr. 707; Φινείδαις-ἔλκος, Ant. 971; ἡμαρ-μοί, Ph. 354; σοί-μιάστωρ, El. 603; μόχθου-μοί, O. K. 328; πᾶσι-νόμος, O. K. 168; ὄνειδος-δράσαντι, Ph. 477; ἡμῖν-οὐδὲν-λόγων, El. 1372; πότμος... Λαβδακίδαισιν, Ant. 861; Ὁρηξί-σέλας, Fr. 523; τύχη-αὐτῇ, Tr. 328; κείνῳ γενός | δυστύχησεν, O. T. 261; ἔπποισιν-χαλινός, O. K. 714.

(ε) Miscellaneous. ὁ μὲν χρόνος... προὔβαινέ μοι, Ph. 285;

ἦν δ' ἡμαρ . . . δεύτερον πλέοντί μοι, Ph. 354; χρόνος τοῖσδ' ἐστὶν οὕξεληλυθώς, O. T. 735, 'time . . . passed since these things.' The use with reference to persons occasionally passed to a similar use with regard to things; v. Jebb's note.⁹

Here most writers place the dative with δέχομαι:¹⁰ χειρὶ ἐδεξάμην, Ai. 661; αὐτῇ δέξεσθαι, El. 442; δόμοις δέχεσθαι, O. T. 818; σπανιστοῖς δέξεται δωρήμασι, O. K. 4; χαλκίοισι κάδοις δέχεται, Fr. 479. This use is common in Homer. Cf. Hom. B 186; N 710; O 282. Compare with this καπνοῦ . . . πριαίμην ἀνδρί, Ant. 1170. Here might be placed the dative with ὥς, which was classified under A, I, 2, a, on the supposition that δοκεῖ was to be supplied. ὥς may be regarded as simply implying an ellipsis of another dative of the person concerned.

c. Dative denoting 'in the opinion of.' This use of the dative is not often distinguished, but in Sophokles it is quite marked.

ἐτίμησα-τοῖς φρονούσιν, Ant. 904; βροτοῖς-αείμνηστον, Ai. 1166; ἐπαρκοῦντως-ἐμοί, El. 354; δεινὸν ἀνδρί, Ant. 690; Ἑλλησι-ἐνδίκους, Ai. 1363; τοῖσι γενναίοισι-ἐχθρόν, Ph. 475; ἐμοί-ἔχθιστος, Ai. 1336; ἐμοί-, Ai. 1372; -μοί, El. 202; -ἐμοί, El. 815; θεοῖς-, O. T. 1345; θεοῖς-, O. T. 1519; -πατρί, O. K. 1177; θεοῖς-, Ph. 1031; -ἐμοί, Ph. 631. ἦσσω-ἐμοί, Ant. 440; θαυμαστὸν ἐμοί, Ph. 191; κράτιστον πᾶσιν, O. T. 40; πολλοῖσιν οἰκτρὸν, Tr. 1071; -ὑμῖν, Tr. 1271; ἡμῖν-ὀκνήρα, O. T. 834; ἐμοὶ στυγερὰν, Ph. 1174; ἐμοὶ-τιμιώτερον, Ant. 701; πᾶσιν περίφαντος, Ai. 599; φίλτατος-ἐμοί, El. 1126; χειρόδεικτα-βροτοῖς, O. T. 902; σοὶ | χωλός, Ph. 1031; ὅτφ | παρ' οὐδὲν ἐστι, O. T. 982; θνητοῖσι τᾶλλα δεύτερ', Fr. 325; πᾶσι τοῖς ἐκεῖ σέβας, El. 685.

About half of these datives follow the word whose meaning they limit, showing that the idea of the person often appeared as an afterthought.

d. Dative in interjections.

(a) οἶμοι, Ai. 229, 354, 587, 791, 800, 809, 920, 944, 1002, 1024, El. 788, 883, 926, 930, 1108, 1143, 1160, 1162, 1179,

⁹ Jebb, Oed. Tyr. l. 735, note, p. 141.

¹⁰ Monro, Homeric Grammar, § 143, n. 2, p. 98.

1409, 1475, 1479; O. T. 744, 1033, 1169, **1316**, **1317**, 1419, O. K. 820, 828, 1254, 1399, 1400, 1427, Ant. 49, 82, 86, 320, 554, **838**, **933**, 1105, **1270**, **1271**, **1275**, **1294**, Tr. 375, 741, **971**, **972**, **973**, **986**, 1133, 1145, 1203, 1206, 1230, Ph. 332, 363, 416, 426, 622, **788**, 917, 969, 976, 978, 995, 1063, **1123**, 1350.

(β) ὦμοι, ἰώ μοι, Ai. **233**, **333**, **336**, 340, **367**, **385**, **610**, **891**, **900**, **901**, **909**, **937**, **939**, **946**, **974**, 980, **1205**, El. 77, **1415**, **1416**, O. K. **199**, **203**, **214**, **216**, **518**, **529**, 982, Ant. **1265**, **1317**, **1341**, Tr. 1241, Ph. **796**, **934**, **1086**, 1229, 1265.

Over 70 per cent of these are lyrical passages, as against 20 + per cent of the passages in which οἷμοι occurs.

3. Ethical dative. 47; 28 per cent lyrical. The dative of the personal pronouns is often used with a sentence expressing a sort of personal interest or feeling which it is difficult to reproduce in English.

a. It often has a precatory force.

αὐτό μοι . . . λαβών, Ai. 574; ποῦ μοι . . . κυρεῖ, Ai. 984; τι μοι-ἐφίει, El. **144**; θάρσει μοι, El. **173**; ἐς τί μοι | βλέψασα, El. 887; κατὰ μοι βόασον, El. **1066**; ζῶγης μοι, El. **1090**; ἔδρας . . . μοι θαάζετε, O. T. 2; ποῦ μοί . . . ναίει, O. K. 137; ποῦ . . . εἰ μοι, O. K. **844**; δός μοι, O. K. 1632; πόθι μοι . . . ναίει, Tr. **96**; πῶς μοι, Ph. **834**; μοί . . . ἐξιδού, Ph. **850**; ταῦτά μοι πρᾶξον, Ph. 1399.

About 60 per cent of these datives occur in lyrical passages. They are all in the first person by the necessity of the case.

b. Other cases of the ethical dative, classified by the form of the pronoun. (α) Singular, first person. ὥς μοι | ᾧδάς . . . ἦσθον, El. **87**; μοι τῶνδε αἰτία, El. 295; τίς μοι φανέται, O. T. 1420; παίδων τῶν . . . μοί, O. T. 1459; ἐμοί ποῦ ταῦτ' ἐστίν, O. K. 263; ἐκδραμόντα μοι, O. K. 438; μοι κείνα συγκομίζεται, O. K. 585; σύ . . . μοι χαῖρε, O. K. 1137; εἰ μοί τι τόξων, Ph. 652; ἀλλά μοι . . . ἐλών, Ph. 762. (β) Dual and plural, first person. ὥς νῶν . . . ἀπώλετο, Ant. 50; ἡμῖν ὁ . . . Αἴας, Ai. **216**; ἡμῖν Αἴας ποῦ 'στιν, Ai. 733; Αἴας-ἡμῖν κείται, Ai. **898**; ἡμῖν-σέλας | κινεῖ, El. 17; τὸν αὐτοέντην ἡμῖν, El. 272; σὺ δ' ἡμῖν, El. 357; ἔχει μὴ ποθ' ἡμῖν, El. **496**; βέβηκεν ἡμῖν ὁ ξένος, O. K. 81; ἡμῖν-όδοιπορεῖ, O. K. 1249.

(γ) Second person singular. ποῦ σοι τύχης ἔστηκεν, Ai. 102; τὰ-σοι-σωτήρια, El. 924; σοὶ | βρότειον, O. T. 708; σοὶ ταῦτ' ἐστίν, O. K. 62; ἄ σοι | γήρως, O. K. 1518; σοὶ δ' ὑπὶ λουσιν στόμα, Ant. 509; εἴμ' ἐγὼ σοι κείνος, Ph. 261; ἦν . . . σοί | Πάτροκλος, Ph. 433; ὁ κλεινός σοι Φιλοκτήτης, Ph. 575; στείχων ἄν ἦ σοι, Ph. 1219; τί σοί, Ph. 753; τί δ' ἔσπι σοι, O. K. 1169.

4. Datives used with nouns, somewhat as a genitive, 40; 15 per cent lyrical.

a. Attributive position. μεγάλην δὲ θεοῖς ἀγνωμοσύνην, Tr. 1266; χθόνα βροτοῖσι φάμα, El. 1066; τὸ πᾶν δὴ δεσποταῖσι τοῖς πάλαι | . . . γένος, El. 764; τοῖν μοι φίλιν, O. T. 1472; δάμαρτ' . . . Ἡρακλεῖ ταύτην, Tr. 428; ἦδε μοι | ὀξεῖα . . . , Ph. 807; τάσδε . . . ἐμαντῶ τρόφους, O. K. 1365; ἀ δὲ οἱ φίλη δάμαρ, Tr. 650. Compare ἦ . . . ἡμῖν τέχνη, Plato, Theaet. 210 b.

b. Other positions nearer the general use. μοὶ φοῖνοι . . . | αἶμα, Ph. 783; σφίσιν | ἀρχηγόν, O. K. 59; βωμοὶ γὰρ ἡμῖν ἐσχάροι, Ant. 1016; τί μοι γνώμα, O. K. 1075; μοὶ . . . γόοις, Ph. 1401; μοὶ καὶ δέος, Ai. 1084; οὐ σοὶ ζῷ δοῦλος, ἀλλὰ Λοξία, O. T. 410; ἐμαντῶ θρέμμα, O. T. 1143; μοὶ θυμός, El. 286; σοὶ θυμός, El. 1319; ἐπὶ κρατὶ μοι, Ant. 1345; λόγος σοι . . . ὅδε, Ant. 748; ἐγὼ σοι μάντις, El. 1499; μοὶ μητρί, Tr. 1233; μοὶ μοῖραν, Ant. 896; σοὶ τὰμὰ νουθετήματα, El. 343, where σοί is evidently possessive, as correlative with ἐμά. ἐμοί . . . δλεθρον, O. T. 658; γενοῦ μοι παῖς, Tr. 1064; παῖδιν σοί, O. K. 818; ἐμοὶ πατήρ, O. T. 774; μοὶ πατρίδ', Ai. 515; πόλις δέ σοι, O. K. 785; πόσις μοι, Ant. 906; πρόσπολοί τε σοὶ εὐδαίμονες, O. K. 1553; ἄλλο σοὶ πρόσχημα, El. 525; ῥοπή βίου μοι, O. K. 1508; μοί-στόλος, O. T. 169; συμφοραῖσί μοι, El. 1230; ἐμοί | . . . ἡ ξύννοια, Ant. 278; σοὶ τέρψις, Tr. 291; τροφῆς ἐμοί, Ai. 863; μοὶ φθογγά, O. T. 1309; μοὶ | φίλος, Ph. 585; μοὶ | ψυχῇ, El. 902.

The datives are all pronouns; about 70 per cent are of the first person; 75 per cent of them precede the noun with which they are associated.

B. — THE LOCATIVE DATIVE.

The dative is used in Greek to denote position in space or time. This use corresponds to the Sanskrit locative. In Latin a few locative forms have survived in the singular, although the ablative with prepositions usually serves this purpose. In Greek, as in German, it has been merged with the dative, although the locative form survives in the "dative" plural and third declension singular. In Sanskrit¹¹ the locative denotes place where, also sphere of action, condition, and accompanying circumstance. It denotes position in space and in time, also the place of the end of an action in space or in time, the goal of motion (or action or feeling).¹²

These uses reappear in Greek more or less clearly. In Sophokles the case has a wide range. It is naturally divided into the simple locatives of place, and the locatives denoting the place of the end of an action; and each of these will be subdivided into locatives of place and time. The prepositions *ἐν, ἐπί, παρά, πρὸς, μετά, ὑπό, περί, ἀμφί* are frequently used with the locative dative.

I. Locative denoting place where.

1. Position in space or sphere of action. With prepositions, 586; 27 + per cent lyrical.

a. Simple locatives of place. Without prepositions the ideas of place 'in which,' 'on which,' 'among whom,' may be expressed; and with prepositions, the idea of the locative may be made still more definite.

(a) Place 'in which.'

In heaven. *μεγὰς οὐρανῷ Ζεύς*, El. 174; *ἐν αἰθέρι*, Ant. 415. In the house. *δόμοις*, O. T. 422, 1291, Ant. 1079, Tr. 578, 842, 895, 950; *ἐν δόμοις*, Ai. 80, El. 1332, 1424, O. T. 757, O. K. 769, 1338, 1342, Ant. 600, 642, 651, 1279, Tr. 6, 156, 625, 689, Fr. 819; *εἰν Ἀίδου δόμοις*, Ant. 1241; *ἐν Ἀίδου*, Ai. 865, El. 463; *δώμασιν*, El. 262; *ἐν οἴκοισιν*, O. T. 249; [*οἴκοι*, O. T. 1123, O. K. 352, 759, 1037, Tr. 730. This is a distinctively

¹¹ Whit. Sans. Gr. § 301, 303 a.

¹² Whit. Sans. Gr. § 304.

locative form]; *ἐν αὐλαῖς*, *στέγῃ*, etc., Ant. **983**, **786**, **945**, Tr. 901, Ph. 954, Ant. **946**, **1294**, Tr. 686, Ph. 272, El. 382, Ant. 888. In a tomb. *τάφῳ*, Ai. 1040, 1063; Ant. 28, 196, 203, 1039, Fr. 501; *ἐν τάφῳ*, El. **151**, Ant. 503, 1069, El. 443, O. T. 942, O. K. 1410; *τύμβῳ*, Ant. 886; *ἐν τυμβεύματι*, Ant. 1220; *πνοαῖσιν ἢ . . . κόνει | κρύψον*, El. 435; *τῇδε κρυφθῆναι χθονί*, O. K. 1546; *ἐν κατώρυχι*, Ant. 774. In the city, *πόλει*, O. T. **165**, O. K. 949, Ant. 657, Fr. 132; *ἐν πόλει*, Ai. 851,¹³ 1073, El.¹² 982, O. T. 521, O. K. 456, Ant. 36, 662; Fr. 204, 606. In the country. *ἀγροῖσι*, El. 313; *χώρα*, O. K. 637, **700**; *ἀγοραῖσι*, O. T. 20; *ἐν γῇ*, *λείμωνι*, *τόποις*, etc.; Tr. 423, Ph. 1017, Ai. **198**, 819, Ant. 1202, Fr. 298, 587.5, Tr. 188, O. K. **156**, Fr. 300, Tr. 362, O. K. 1020, 1523, O. T. 798, O. K. 52, Tr. 145; *ἐν ξένῳ*, Ph. **135**. In the body, or a part of it. *γένυσσιν*, Ant. **120**; *μηροῖς*, Fr. 312; *πλευραῖς*, Ant. 1236; *χεροῖν*, Tr. 265, Ph. 748, **1150**; *ἐν χειρί*, *ἐν χεροῖν*, Ai. 1173, O. T. 912, O. K. **1699**, Ant. **1345**, Fr. 162, 761; *ἐν χερσίν*, El. 1138, 1141, Ant. **1297**; cf. C, II, i, a, (β); *ἐν χρῶ*, Ai. 786; *ἐν ὄμμασιν*, Tr. 241, 746; *ἐν ὀφθαλμοῖς*, Ant. 764. In the mind. *φρενί*, Ai. 16, 525, 585, 799, O. K. 1488, 1640, Tr. **103**, Fr. 14; *φροντίδι*, Ph. **861**; *θυμῶ*, Fr. 704 (cf. also locative of condition, B, I, i, b, (a)); *καρδίᾳ*, Ant. 1254; *ψυχᾷ*, El. **219**; *ἐν ψυχῇ*, Ant. 317. In a person. *μένει νοῦς . . . σοί*, Ant. 565; *τοῖς . . . πράσσουσιν*, Ant. 564; *ἐν ἐμοί*, Ai. 1136, 1315, O. T. 537, 1239, O. K. **151**, 422, 1214; *ἐν σοί*, Ai. 519, O. T. 314, 770, O. K. 392, Ant. 551, Tr. 621, Ph. 963, Fr. 155; *ἐν σαντῶ*, Ant. 705, Ph. 950; *ἐν ὑμῖν*, Ai. 43, O. K. **247**; *ἐν τινί*, *ἐν οἷς*, etc., Ant. 1229, El. 1496, Fr. 93, Ph. 1078, El. **142**, Tr. 929, Fr. 688; *ἐν θεῶ*, etc., Ai. **614**; O. K. 1443; O. T. **215**, 1445, O. K. **247**, Ant. 925, Fr. 678.5, Ant. 661, O. T. 80. Miscellaneous. *ἐν δεσμῶ*, etc., Ant. **957**, Fr. 60, 27, 382, 670; *ἐσθήμασιν*, Fr. 706; *ἐν πεπλώματι*, Tr. 613; *λαίφεσιν νεώς*, Tr. 561; *ἐν σκάφει*, Tr. 803; *θάμνοις*, El. 55; *λέβητι*, Tr. 556; *κοίλῳ*, Tr. 692; *πανσαγία*, Ant. **107**; *ἐν πύλαισι*, O. K. **1569**, Fr. 342. *ἐν* with other words, El. 758, **861**, 899, 1476, O. K. 1592, Ant. 1066, **1121**, Fr. 69, 518. With verbs containing *ἐν* in composition. Personal. Ai. 1144, El. **527**, 1031, 1311, O. T. 298, 598, 739, O. K. 1113, Fr. 678.7;

¹³ Two cases with adjectives limiting *πόλει*.

λόγοις | ἔνεστι, El. 369; ἐνῆν . . . ὀλαῖς, Fr. 464. Cf. ἔνεστι, A, II, 2, b, β.

Place 'at which.'

Θήβα, Ant. 101; Θήβαις, O. K. 616; Ἀβαῖσι, O. T. 900; Ἀῖδα, Ph. 861; Ἀργεῖ, Fr. 230; ἄθλοισι Πυθ., El. 49; Τιρύνθι, Tr. 1152; βωμφ, O. K. 1158; βωμοῖσι, O. T. 16, Ant. 1006, Tr. 904; δειπνοῖς, Tr. 268; ἐσχατιαῖς, Ph. 144; θύρασι, O. K. 401; σταθμοῖσι, El. 1331; τάφοις, O. K. 411; ἐν ἀμαξιτοῖς, O. T. 716; ἐν . . . ὁδοῖς, O. T. 1399; ἐν δειπνοῖς, O. T. 779; ἐν τίνι, El. 238; ἐν ῥοπῇ, Tr. 82; ἐπ' ἐξόδῳ, El. 1322, Tr. 532; ἐπὶ πόλει, Tr. 246; ἐπὶ πύλαις, Ai. 49, Ant. 141; ἐπὶ σκηναῖς, Ai. 3; ἐπὶ . . . καιρῷ, Ph. 151; ἐπὶ λυτροῖσιν, El. 445. Names of places with ἐν. O. K. 337, Fr. 153, 339, El. 564, O. T. 1380; O. K. 1355; El. 180, Tr. 7, Ph. 1368, Tr. 39; ἐν Τροίᾳ, Ai. 1021, El. 1; ἐπὶ Τροίᾳ, Ph. 197, 353, 611.

(β) Place 'on which.'

On a mountain. ὄρεσιν, O. T. 1451; τῷ Κιβ. τόπῳ, O. T. 1134; τῷ Λημνίῳ . . . πυρί, Ph. 800. On the earth. γῇ, O. T. 1266; χθονί, Tr. 698, O. K. 605; δισσαῖσιν ἀπείροις . . . , Tr. 101; ἐπὶ γῇ, χθονί, etc., Ant. 134, Fr. 357, Tr. 1100, 811; ἐν γῇ, νάσῳ, πόντῳ, etc., O. T. 110, 112, Fr. 35, O. K. 696, Ph. 296, Tr. 115, 1011, Ai. 906, O. T. 97. On the body, or a part of it. χροῖ, Tr. 605; χρωτί, Tr. 767; γόνασι, Ph. 485; κρατί, O. K. 313, 1260; ὄμμασι, Ph. 830; παρειᾷ, Ant. 1239; ἐπὶ γλώσσῃ, ὄμμασι, etc., O. K. 1052, Ant. 1346, Ai. 1319, 51, O. K. 1684, Tr. 768, 564, Ant. 246; ἐν κάρῃ, etc., O. K. 564, Ant. 1272, 783, 1327. Cf. ἐν φρενὸς δελτοῖσι, Fr. 535. On a road. εὐτυχοῦντα ταῖς ὁδοῖς, El. 68; ὁδοῖς κυκλῶν, Ant. 226; μέσῳ πόρῳ, Tr. 564; ταῖσδε . . . ἀγνιαῖς, O. K. 715; ὁδοῖς | ἐν ταῖσδε, O. K. 553; ἐν ἀγ. ὁδοῖς, Ant. 1274; ἐν καθαρῷ βῆναι, O. K. 1575. These examples are much like the prosecutive use of the Sanskrit instrumental,¹⁴ but it is said that this does not really occur in Greek¹⁵ unless in the genitive. On a seat. θρόνοις, El. 267, O. K. 1293; ἐν θρόνοισι, Fr. 150. On a couch. κλισίαις, Ai. 192; εὐναῖς, Tr. 110; ἐν κοίταις, etc., Tr. 918, El. 194, 272, Tr. 922; βαθμοῖς, Fr. 708.

¹⁴ Whit. Sans. Gr. § 281, c.

¹⁵ Delbr. S. F. IV, 58.

Miscellaneous. *κρυφαίῳ φασγάνῳ περιπτυχής*, Ai. 899; *κίονι δήσας*, Ai. 240. Many datives with the preposition *ἐπί* are best classed here, though the original meaning may have been much obscured. (See also the other sections of B, I, for datives with *ἐπί* falling definitely under other parts of the classification.) Personal: simple 'on,' O. T. 508, O. K. 1620, Ant. 986, Tr. 130, 585, 981, Ph. 806, O. K. 1611; 'against,' Ai. 451, 772, O. T. 820, Ph. 1120, O. K. 1472, Ant. 139, Ph. 1139, Ant. 110; 'in respect to,' 'for,' El. 237, 333, O. T. 569, 829, O. K. 414, Ph. 1384, Ai. 18, 345, 1295, Tr. 356, 995, El. 1431; 'in the power of,' Tr. 1012; Ph. 1003. Things 'on,' Ai. 308, O. T. 21, Ant. 1007, O. K. 66, Ph. 891, Tr. 564, 1252, Fr. 499; 'in addition to,' Ant. 595, 1291; 'in respect to,' Ai. 377, O. K. 1268, Ph. 50, Fr. 194; 'on condition of,' O. T. 1517; 'on what ground,' Ai. 797. Uses approaching instrumental. Of means, El. 360; of manner, O. K. 1562, 1563; of cause, 'for the sake of,' O. T. 1029, O. K. 148, 1459, Ant. 322, 1061; 'on account of,' El. 1298, Ph. 174. With certain verbs. *πυλαῖς ἐνήλατο*, O. T. 1261; *ἐφάπτω*, O. K. 859; *καθάπτω*, Tr. 1051; *προσάπτω*, El. 355, 432, O. T. 666, O. K. 236, Fr. 69, cf. A, I, 1, c, (a); *προσεμβαίνω*, Ai. 1348; *ἐπεμβαίνω*, El. 456; *ἐφίημι*, Ai. 112, 116, 495, 990, 1297, El. 554, 631, 1110, Ph. 619; *ἐφίστημι*, Ai. 945, O. T. 776, Ant. 1160, Tr. 1170; *κοσμέω*, Ai. 1103; *κείμει*, Ant. 485; *τίθημι*, Ai. 573, El. 580, O. T. 1452, 1512, O. K. 483, 1505, Ant. 7, Fr. 482; *προτίθημι*, Ai. 1294, El. 1198, 1488, Ant. 216, 1249, Tr. 1049, Ph. 273; *προστίθημι*, El. 47, O. K. 767, 1332, Fr. 321; *ἐπιστρέφω*, Ant. 1111; *ἐπιτάσσω*, Ant. 664; *προστάσσω*, O. K. 1018; *ἐπιχωρέω*, Ant. 219; *ἐπιτρέπω*, Ant. 1107.

(γ) Place 'among whom.'

φίλοιςι . . . σέβας, Ai. 405; *ἄτιμος Ἀργείοισιν*, Ai. 440; *ἀνθρώποις κακόν*, Ai. 486; *κυδάζεται . . . Ἀργείοις*, Ai. 722; *βροτοῖς | χάρις*, Ai. 1266; *αὐτοῖς . . . | χθόνιον*, O. K. 947; *τοῖς ἐνερθεν ἔντιμον νεκροῖς*, Ant. 25; *οὐδέν . . . ἀνθρώποισιν*, Ant. 295; *ἀνθρώποις φρένας*, Ant. 683; *μέτοικος οὐ ζῶσιν οὐ θανοῦσιν*, Ant. 852; *βροτοῖς | τὴν γλῶσσαν*, Ph. 98; *ἴσος ὦν ἴσοις*, Ph. 685; *θανάτοις εὐποτμότατε*, Fr. 146; *βροτοῖσι κλεινὴν*, Fr. 782.

Some of these might be classified under A, II, 2, *b* or C, I, 1. With *ἐπί*, Ai. 44, Ant. 1125, Fr. 740. With *ἐν* [arrangement alphabetical], Ant. 259, O. K. 612, Fr. 209, O. T. 1408, Ant. 452, 1242, Tr. 421, Ph. 630, 1064, O. T. 287, O. T. 752, Ai. 324, 453, 374, 836, Ant. 851, Fr. 679, El. 1243, 223, Tr. 588, Fr. 228, Ai. 557, El. 815, Ph. 1444, 1017, Ai. 1092, Ant. 459, Fr. 678, 11, O. T. 1203, Ai. 366, O. K. 336, Ai. 267, Tr. 248, Fr. 587, O. T. 892, Ph. 1243, El. 1444, Fr. 705, El. 703, 1343, O. T. 677, 872, Ant. 39, Ai. 300, El. 688, Tr. 423, O. T. 1026, Fr. 637, Tr. 795, Ph. 420, El. 307, 990, 1338, Tr. 315, El. 638, 263, Fr. 24.

(δ) Simple locatives with other prepositions.

ἀμφ' *ἐμοί*, El. 1180, O. K. 1614, Ph. 1354; *σοι*, Ai. 340, 562, El. 1144, O. T. 155, O. K. 492. Other words, Ai. 1277, Fr. 147, Ai. 303, O. K. 365, Ant. 1223, Ai. 684, Tr. 727, Fr. 403; *μετά*, Ph. 343, 1110, 1134; *παρά* with pronouns, El. 1329, O. T. 612, O. K. 633, Tr. 589, Ph. 1057, 1333, O. K. 1159, Ph. 692, 139, El. 665, O. T. 382, O. K. 1126, Ph. 743; *παρά* with nouns, Ai. 635, O. K. 1572, Tr. 40, Ph. 1263, O. K. 928, Ai. 621, 653, 924, Tr. 987, O. T. 780, Tr. 524, Ai. 985, Ant. 712; *περί*, Fr. 147, Ant. 1240, Ai. 828; *πρός*, Tr. 372, Ant. 825, O. K. 1048, Tr. 1217, 45, O. K. 10, O. T. 730, Fr. 289, Ai. 97, O. T. 1169, O. K. 10, Ant. 1189, O. T. 1233, Tr. 885, El. 351, O. K. 595, Tr. 330, Ph. 1266, O. T. 1302, 21, Ph. 1339, O. K. 867, 1048, El. 1377, O. T. 180, Ai. 582, O. T. 130, El. 818, Ai. 95, O. K. 1268, Ai. 195, O. T. 1126; *ὑπό*, Ant. 976, O. K. 673, Ph. 1200, Ant. 291, O. T. 202, Ant. 336, Tr. 356, Ant. 831, Ai. 754, Ph. 286, Fr. 563, Ant. 976.

With words compounded with *παρά*. *παραβάλλω*, O. K. 231; *πάρειμι*, El. 634, 877, 882, 1032, O. T. 648, O. K. 549, Ant. 276, Ph. 649; v. also A, I, 3 and A, II, 2, *b*, (β); *παρέστιος*, Ant. 374; *παρίστημι*, O. T. 911, O. K. 490, 1111, Ant. 1215; *παραστατέω*, El. 916, O. T. 399.

With words compounded with *πρός*. *προσάδω*, Ph. 405; *προσάπτω*, cf. B, I, 1, *a*, (β); *προσγίγνομαι*, El. 771, Tr. 1173; *προσείδον*, O. T. 175; *πρόσειμι*, Ai. 520, 1079, Fr. 721; *προσκέιμαι*, Ai. 406, El. 240, 1040; *προσμίγνυμι*, Tr. 822; *προστέινω*, Tr. 837; *προστίθηναι*, cf. B, I, 1, *a*, (β).

b. Locative denoting condition or sphere of action [modal dative]. This is a common use of the Sanskrit locative,¹⁶ and, from analogy, some cases are placed here, which might otherwise be classified with the instrumental. The percentage of lyrical uses is larger than in the previous division, as might be expected.

(*a*) Locative of condition expressing subjective emotion.

ξήλω, O. T. 1526; ἄδονᾶ, O. T. **1339**; ἡδοναῖς, Tr. 147; ἐπ' ἡδοναῖς, Fr. 665; θυμῶ, O. K. 659, Ant. 1085(?), Tr. 1118, (Ph. 324,) Fr. 704, cf. B, I, 1, *a*, (δ); λύπη, O. K. 326; ὄκνῳ, El. 321; ὀργῇ, Ph. 368, O. T. 405, Ai. **640**; ὀργαῖς, Ant. **956**; φιλότῃτι, Ai. **1359**, 1410; φόβῳ, Ant. 270; ἐμπέδοις φρονήμασιν, Ant. 169; ἐν ἐλπίσιν, Ant. 897; ἐπ' ἐλπίσιν, Tr. **951**; ἐν ἡσυχῳ, O. K. 82, ἐν πόθῳ, O. K. **1678**.

(*β*) Locative of condition in general.

In evils, etc. κακοῖς, Ai. 433, 474, El. 768, Ph. 1387; ἐν κακοῖς, Ai. 272, 532, 1118, 1151, El. 308, 335, 1056, **1287**, 1329, O. T. 127, 1031, O. K. 592, Ant. 463, 495, 540, 1076, **1326**, Ph. 312, 471, 1015, Fr. 514, 581, 667, 689; ἐν κακῶ, Ai. 1144, Ph. 741; ἐπὶ κακοῖς, El. 879; ἐπὶ κακῶ, O. T. 1457; ἐν αἰκίαις, El. **486**; ἄτῳ, O. K. **526**; ἄταις, O. T. **1205**; βλάβαις, Ph. 1318; ἐν δεινοῖς, El. 26; διαίτῳ, El. **1071**, O. K. 751; ἐπὶ δυσκλείᾳ, Ai. **143**; ἐν δυσμενείᾳ, El. 1124; λώβαις, Ai. 1392; ἐπὶ λώβῳ, Ant. **792**; μόχθῳ . . . ἔντροφον, O. K. 1362; νόσῳ, O. T. 303; ἐν νόσῳ, Ai. 271, Ph. **847**; ἐπὶ νόσῳ, O. K. **544**; ἐν ὀδυναῖς, Tr. **959**, Ph. **185**; ἐν πένθει, El. 290, **847**; ἐν πῆμασιν, O. T. 1319; ἐν πόνῳ, O. K. 1358; ἐν πόνοις, Ai. 1007, 1306, O. T. **694**, **1205**; ἐν πυμάτῳ, O. K. **1675**; ἐν φοναῖς, Ant. 696, 1003, **1314**; ἐν φόνῳ, El. 1352; οἷα χεῖματι, Ph. 293; ἐν χειμῶνι, Ant. 670; ἐν ψύχει, Ph. 17; ἐπὶ ψυχροῖσι, Ant. 88. In justice, in honor, in want, etc. ἐν αἰτίᾳ, O. T. **656**; ἀρχαῖς τε καὶ νόμοισιν ἐντριβής, Ant. 177; ἀσφαλείᾳ, O. T. 51; ἐν ἀφροσύνῃ, Ant. **383**; δίκῃ, El. **1255**, Ai. 1248, El. 70, 1212, O. K. 760, Ant. 94, Ph. 1234; ἐν δίκῃ, Tr. 1069, Fr. 789; δικαίοις, O. K. **880**; δόξῃ, Fr. 225; εὐνοίᾳ, El. **233**, Ph. 1322; εὐνομία, Ai. **712**; ἐπ' εὐπραξίᾳ, O. K. 1554; ἐν καιρῶ, O. K. 809; κύτει, Tr. 12; ἐν κύτει, El. 1142; λόγῳ, El. 891; λόγοις, Fr. 237; μοίρᾳ,

¹⁶ Whit. Sans. Gr. § 303.

O. K. 278; ἐν μοίρα, El. 1093; μόρφ, Ai. 1059; ἐν μόρφ, O. K. 1682; ἐν νόμοις, Ai. 548; ἐν ξυμφοραῖς, El. 1230, O. T. 33, 515; ἐν ξυναλλῇ, Ai. 732, (plur.) O. T. 33; ἐπὶ συντυχαῖς, Ant. 157; τιμῇ, O. K. 381, (plur.) O. T. 909; ἐν τιμαῖς, Fr. 718; ἐν... τύχῃ, Ai. 323; ἐν οἷς [θρήνων], O. K. 1751; οἰμωγῇ, Tr. 783, 790; ὕπνω, O. T. 65, Tr. 978; ἐν αὔραις, Ph. 1160; σκότῳ, Tr. 596; ἐν σκότῳ, O. T. 1273, Ant. 494, Fr. 508; ἐν φάει, Ph. 415, 1212; ἐν κέρδεσιν, O. T. 388; ἐν πλούτῳ, Ai. 488; ἐν πολυπληθείᾳ, Fr. 583; χλιδῇ, Fr. 679; χλιδαῖς, El. 452; χρεῖα, O. K. 1280; ἐν χρεῖα, Ai. 963, Ph. 1004, (plur.) Fr. 742. In secret, in silence, etc. Some of these are often printed without the iota subscript as adverbial forms (instrumental in origin), λάθρα, κρυφῇ. I have preferred to treat them here, after the analogy of other forms, and of the Sanskrit use referred to above.¹⁷ διπλῇ, Ant. 725; κοινῇ, O. T. 606, O. K. 1339; κρυφῇ, Ant. 85, 291, 1254, Tr. 689; λάθρα, Ai. 1137, El. 1155, O. T. 386, 618, 787, O. K. 354, Tr. 533, Ph. 850, 1272; σιγῇ, Ai. 171, O. T. 341, Tr. 319, 989; σχόλῃ, Ant. 231, 390, O. T. 434; ἐν σχόλῃ, O. T. 1286; κύκλῳ, Ai. 56, El. 895, Ant. 118, 241, Tr. 194; ἐν κύκλῳ, Ai. 723, Ph. 356; ἐν τέλει, Ai. 1352, Ph. 385, 925; ἐν βραχεῖ, El. 673, 1114, O. K. 586, 1581, Fr. 707; ἐν δεινῷ, Ant. 1097; ἐν ἐσχάτῳ, Fr. 759; ἐν καλῷ, El. 384; ἐν μέσῳ, El. 733, 1364, O. K. 583, Tr. 514; ἐν σμικρῷ, Ph. 498; ἐν τάχει, Ai. 804, El. 16, 387, O. T. 765, 1131, O. K. 500.

(γ) Some other adverbial forms seem to belong here.

These adverbial forms are perhaps locative in origin, though many of them are used with instrumental force. ἧ, locative, Ai. 815, Tr. 573, 779, 924, 1135; instrumental of manner, El. 338, 947, 1435, Ant. 444, Tr. 679; τῇδε, locative, O. T. 857, 1128, 1336, Tr. 553, 1024, O. K. 1547, Fr. 239; instrumental of manner, Ai. 950, Ph. 204, 1336; ταύτῃ, locative, Ant. 936, Ph. 1331, Fr. 517; instrumental of manner, Ant. 722, Ph. 1448, O. K. 1300. The locative meaning here may have arisen from an ellipsis of ὁδῷ. ἄλλῃ, Ant. 138, Tr. 907, Ph. 23, 701; χἀτέρᾳ, O. K. 1444; θἀτέρᾳ, Tr. 272; παντᾶ, Tr. 648; πανταχῇ, Ai. 1369, O. K. 123, Ant. 634; παλλαχῇ, O. K. 1626;

¹⁷ Whit. Sans. Gr. § 303.

μηδαμῇ, Ph. 789; οὐδαμῇ, Ant. 874; ὅπη, Ant. 1344, Ph. 481, 851; πῇ, Ai. 867, O. T. 1310, Tr. 965, 1006. Adverbs with definitely locative form. οἱ (cf. El. 8, B, II, 1, α), 1035, Ant. 228, 892; οἱπερ, El. 404; ποῖ, Ai. 403, 1006, 1290, El. 405, 812, 958, 995, 1174, O. T. 1308, O. K. 170, 227, 310 (335), 476, 828, 1738, 1748, Tr. 705, 984, 1006, Ph. 814, 816, 834, 896, 1211; ποί, O. K. 26, Tr. 304; ὅποι, Ai. 690, El. 922, 1384, O. K. 23, 227, Ph. 302, 482, 529, 780, 897; ὅποιπερ, Ai. 810, O. T. 1458; ἐκεῖ, Ai. 295, 855, 1372, El. 356, 685, O. T. 776, 940, O. K. 339, 389, 787, 1019, 1582, Ant. 76, 249, 777.

(δ) Locatives of condition expressing sphere of action.

In life, in old age. αἰῶνι, El. 852; βίῳ, El. 951, O. T. 381, 1523; ἐν βίῳ, Ph. 182, 1188; γήρᾳ, O. K. 702, 805, Ant. 1353, Fr. 238, 500; ἐν-γήρᾳ, Ai. 506, 1017, O. T. 1113; ἐν ἡβᾳ, El. 159. In speech. ἄχει, Ai. 948; ἐμμίξει βοᾷ, O. K. 1057; ἐν . . . γάμοισιν, O. K. 988; κηρύγματι ἐμμένειν, O. T. 350; ἐμμένοντες . . . νόμῳ, Ai. 350; νόμῳ, Ant. 24, 191, 913; νόμοις, El. 1043, O. K. 1382, Ant. 848; ἐν . . . μάχαις, Ai. 365; φροντίδος πλάνοις, O. T. 67; ὄρκων οἷσιν ἦν ἐνώμοτος, Ai. 1113; ἐν τῷ, El. 1186; ἐν ᾧ, O. K. 645, 646, 1239; ἐν οἷς, O. K. 764, Tr. 1118, 1122; ἐν ὅτοις, Tr. 1119; ἐν τῷ πράγματι, Ai. 314; φηγὰ πόδα νωμᾶν, O. T. 468.

c. The dative of specification in some of our grammars is rather an anomalous combination. The examples often include some instances denoting the person concerned, which must be classed under the dative of interest, in addition to phrases like λόγῳ καὶ ἔργῳ, and ἀρετῇ πρῶτος. The former have already been discussed under this head. The latter, and similar phrases, I would call an extension of the locative of condition, following the analogy of a similar locative use, not uncommon in Sanskrit.

(α) 'In respect to speech,' 'opinion,' etc. λόγῳ, El. 63, 357, 769, 1453, O. T. 452, 1395, O. K. 369, Tr. 1046, Ph. 896, Fr. 190; λόγοισι, El. 21, 287, Ph. 521; ἐν λόγῳ, El. 1088, O. K. 569, 801, 1655, Ph. 435; ἐν λόγοις, Ai. 1096, El. 761, Ant. 556, Ph. 319, 1307, 1393, Fr. 737. 'Word and deed.' El. 59, O. T. 517, 883, O. K. 782, 873, El. 358. γνώμῃ, Ai. 1374, O. T. 527, O. K. 1253; γνώμῃσιν, Ai. 965; ἐν γνώμῃ, Ai. 1038;

δόξη, Tr. 718; ἐπιστήμη, O. T. 1115, cf. C, II, 1, c; ἐν εὐχαῖσι, O. T. 239; ἔπη-ἐν οἷς, O. K. 625; ἐφημοσύνα, Ph. 1144; ἐπὶ κωκυτῶ, El. 108; μαντικῇ, O. T. 462; ἐν ὄρκῳ, O. T. 652; ἐπὶ προφάνσει, Tr. 662; ἐπὶ ψόγοις, Ant. 759; ἐν . . . τῷ λέγειν, O. K. 795; ἐν . . . τῷ μαθεῖν, O. K. 115; ἐν | τῷ μήτε σώκειν μήθ' ὀρᾶν, O. K. 496; ἐν τῷ φρονεῖν, Ai. 553.

(β) Miscellaneous. γλώσση, O. K. 806, Ph. 440, Fr. 109. 10, 649; ἐν γλώσση, Fr. 186; ἐν . . . γλώσσαις, Ant. 961; ὄμματι, O. T. 81; σώματι, Ph. 51; χειρί, El. 998; χειρί καὶ πλούτῳ, El. 1091; ἀρετῇ . . . πρῶτος, Ph. 1425; ἐν . . . βάσει, O. K. 198; βουλευματι, O. T. 557; ἐν . . . βουλευμασιν, Tr. 725; γένει, Fr. 148; ἐν γένει, O. T. 1016, 1430; γενεᾷ, Ant. 949; γονῇ, O. T. 1469, O. K. 1294; γοναῖσιν, Ai. 1094; ἐν γονῇ, Fr. 678. 10; σπορᾷ, Ant. 1164; φύσει, Ai. 1301; ἐν δόλῳ, Ph. 102; ἐλπίσιν, O. T. 486; ἐν θεσφάτοις, El. 500; κάλυξιν . . . ἀγέλαις . . . τόκοις, O. T. 25; ἐν κένους, Ai. 971; μορφῇ, Tr. 699; ἐν μορφῇ, Fr. 713. 4, (plur.) Tr. 10; ἐν ὀνείροις, El. 500; ἐν ὀνείρασιν, O. T. 981; ἐν οἷς, Ph. 907; ἐν ὄψει, Fr. 421; τοῖς πάλαι, O. T. 916; σθένει 'πινικεῖω, O. K. 1088; ἐν τῇ τέχνῃ, O. T. 562; τοιαῦτ' . . . οἷς, O. T. 441; τῷ, Tr. 670; ἐν τομῇ, Tr. 700, 886; ἐν τρόπῃ, Ai. 1275; ἐν . . . τροχῷ, Fr. 713. 2; ὥραις, Fr. 519. Two peculiar datives may perhaps be included here: ἐν παρέργῳ τοῦ με, Ph. 473; ἐν εὐχερεῖ ἔθου, Ph. 875.

(γ) Locative absolute. In a single instance in Sophokles another Indo-European use, found in Sanskrit,¹⁸ reappears, — the locative absolute, περιτελλομένοις ὥραις, O. T. 156. This might be placed with the nearly independent use of the dative of reference, by personifying ὥραις, or perhaps might be included under the locative denoting time. Delbrück,¹⁹ after discussing its relation to the genitive absolute, and to the Latin and Sanskrit uses, places it by itself as a locative, but gives no further examples.

2. Locative dative with certain verbs. 17; none lyrical.

a. With verbs meaning 'to rule.'

πρεσβεύων-γύαις-πάγοις, Fr. 256; ἡγήσει σὺ νῶν, El. 1038;

¹⁸ Whit. Sans. Gr. § 303, b.

¹⁹ Delbr. A. L. I, pp. 42-44.

ἡγήσαιοτο νῶν, Ph. 133; ἐμοί . . . οὗτος ἡγεμὼν, ἄλλοις δ' ἐγώ, Ant. 1014; ἐξηγεῖ σύ μοι, O. K. 1284; ἡμῖν πᾶσιν ἐξηγουμένος, O. K. 1589. These last two can only be placed here on the supposition that they follow the analogy of the simple verb, and indeed all but the first might be placed under A, II, 2, *b*, (ε). For the sake of comparison with other writers, they are placed here.

b. Verbs meaning 'to rejoice.'

ἡσθήσεται | τῇ ξυμφορᾷ, O. T. 454; ξυνήδομαί σοι, O. K. 1397; τέρπομαι, O. K. 1140, Ph. 460; οἷς . . . τέρψει κλύων, Ant. 691; χαίρω, Ai. 1349; O. T. 596, 1070, Tr. 294, 440 (cf. A, II, 2, *b*, β), 764; ἐπιχαίρω, Ai. 961.

3. The locative dative by an old and natural extension of meaning 'denotes position in time as well as in space. With prepositions, 20; without prepositions, 34; none lyrical. ἡμέρα, Ai. 497, 756, 778, 1362; El. 280, 783, 1134, 1314, O. T. 438, 782, 1157, 1283, Ant. 14, Tr. 609; ἐν ἡμέρᾳ, El. 674, 1149, 1363, O. T. 615, O. K. 1612, Tr. 740, (plur.) O. K. 619; ἡμέραν ἐν ᾗ, El. 278; ἐπ' ἡματι, O. K. 688; νυκτί, El. 644; ἐν νυκτί, Ant. 16, Tr. 149; χρόνῳ (usually with some limiting word, and clearly denoting a point of time), El. 1293, Ant. 608, Tr. 174, 323, 599, 1169, Ph. 199, 769; χρόνῳ (in a more indefinite use, which may perhaps be classified under the comitative,²⁰ C, I, 1, *c*), O. K. 374, 437, Ant. 303, 681, Fr. 742; ἐν-χρόνῳ (always with limiting phrase), El. 1446, O. T. 564, 1030, O. K. 551, 614, 1660, Tr. 18, Ph. 1224, Fr. 572; ἐν θέρει, Ph. 18; δειλῇ, Fr. 239; καίρῳ, O. T. 1516; νόστοις, El. 193; τέλει, O. T. 197; ὑστέρῳ, Tr. 92; χειμῶνι, O. T. 1138.

II. The locative dative often expresses the goal of an action, the place where an action ceases. So far as these datives refer to persons, they might be explained as an extension of the dative of interest, but this can hardly explain the general usage. The corresponding use of the locative in Sanskrit,²¹ is more extensive than in Greek.

²⁰ Delbr. A. L. I, p. 53.

²¹ Whit. Sans. Gr. § 304 *a*.

1. Locative of place to which. With preposition, 110; 22 per cent lyrical. Without preposition, 4; 75 per cent lyrical.

a. Verbs meaning 'to arrive at.'

ἄγω, O. T. 784, 1069, O. K. **183**, 353, 910, Tr. 183, Fr. 323; *ἐπάγω*, Ai. **1189**; *εἰσβαίνω*, Tr. 298; *τοῖς ἐν τέλει βεβῶσι*, Ant. 67; *εἶμι*, O. T. 324, 1007, O. K. **1772**, Ph. **832**, Fr. 435; *εἴσειμι*, El. 1052; *πρόσειμι*, Fr. 435; *ἔρπω*, Ant. **618**; *προσέρπω*, Ai. 1255; *ἔρχομαι*, Ai. **233**, 1138, El. **169**, O. T. 711, O. K. 723, 975, 1420, **1448**, Ant. 197, Tr. 18, Ph. **828**; *εἰσέρχομαι*, O. K. 372; Fr. 678; *ἐπέρχομαι*, Tr. **135**; *προσέρχομαι*, El. 774, O. K. 1104; *συνέρχομαι*, Tr. 618; *ἤκω*, O. K. 396, 451, 1265; *ἐξήκω*, El. 1318; *προσῆκω*, O. K. 34; *ικάνω*, El. 8; *ικνέομαι*, El. 1316, O. K. 969, Ant. 11, Tr. 756; *ἀφικνέομαι*, O. T. 833; *κομίζω*, Ai. 530; *μολεῖν*, El. **163**, **507**, O. T. 765, O. K. 70, **1095**, Ant. 234; *ἐπινωμάω*, Ph. **167**; *ὀρμάω*, Ai. 1224; *πορεύω*, O. K. 1475, 1601; *στείχω*, O. T. 631, Ant. 186; *φέρω*, Ai. 293, 781, 790, 802, 827, 866, El. 359, 666, 735, O. T. 86, O. K. 288, 357, **1480**, Tr. 602; *ἀναφέρω*, Ant. 273; *προσφέρω*, O. K. 781, Fr. 445, 702; *προσχωρέω*, Ph. 964.

b. Verb meaning 'to send to.'

ἀνίημι, O. T. 270; *πέμπω*, Ai. 826, El. **118**, 460, O. T. 1474, Ph. **845**, 1265, 1430, **1445**; *ἀντιπέμπω*, O. T. 306; *παραπέμπω*, Ph. **1459**; *προπέμπω*, El. 1154, 1158, Ant. **1286**; *προσπέμπω*, O. K. 1101, 1349; *πόμπιμος*, Tr. **872**; *στέλλω*, Ai. 1045.

c. Verbs meaning 'to throw at,' 'fall to.'

ἀράσσω, Ant. **974**; *βάλλω*, Tr. 915, Ph. 67; *ἐμβάλλω*, Tr. 1181, O. K. 1392; *ἐπιβάλλω*, Tr. **128**; *προβάλλω*, Tr. 810; *προσβάλλω*, El. 974, Tr. 41, 255; *ἐμπαίω*, El. 903; *ἐπεισκύπτω*, Fr. 257; *πίπτω*, El. 429, 747, Ph. 1002; *ἐμπίπτω*, O. T. 1262, O. K. 1150, Ph. 965; *ἐπεμπίπτω*, Ai. 42; *ἐν στέρνοισι πεσοῦνται*, Ai. **633**; *ἐν πλεύμοσι πίπτοις*, Ant. **782**; *ἐν ποίμναις πίπτων*, Ai. **185**; *ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ*, Ai. 830, cf. A, II, 1, b; *χθονί | ῥίπτων*, Tr. 789.

2. Locative denoting time to which. With prepositions, 7; none lyrical. Without prepositions, 19; 21 per cent lyrical.

πλήθει . . . μνηῶν, Ph. **722**. The following examples of *χρόνῳ* seem to belong here. Ai. **925**, 1026, 1082, El. 1013, **1273**, 1464, O. K. 112, 580, 852, 1321, 1648, Tr. 166, 227, 470,

Ph. 360, 598, **715**, 1041; ἐν χρόνῳ, El. 330, O. T. 613, O. K. 88, Ant. 422, Tr. 69, Ph. 235, 306.

C. — THE INSTRUMENTAL DATIVE.

The Sanskrit instrumental contains three quite distinct ideas, the prosecutive and sociative, as well as the pure instrumental. Hübschmann²² offers the simple explanation that three cases may have combined under the instrumental form. Delbrück,²³ however, suggests that the fundamental idea is association, and that from this the other uses were derived. "Der Instrumentalis bezeichnet 1) mehrere Personen oder andere selbstständige gedachte Wesen, welche mit einer Hauptperson verbunden sind; 2) die Umstände, welche eine Handlung begleiten oder die Eigenschaften welche an einem Dinge haften; diejenigen Theile des Raumes, oder der Zeit über welche einer Handlung ununterbrochen erstreckt." In this discussion the sociative use has been placed first, as that from which the instrumental may perhaps have arisen. Some few examples placed under B, I, 1, a, (β), are the only traces of a use corresponding to the Sanskrit prosecutive.

I. Sociative uses of the instrumental dative.

1. The simple sociative. 22; 41 per cent lyrical.

a. Pronouns.

ἔθανες . . . μοί, O. K. **1715**; ναυβάτης | ἡμῖν, Ph. 247; ἡμῖν . . . | μέμνε; O. K. 1038.

b. Persons.

θεαῖς ἀμφιπολῶν τιθήναις, O. K. **680**; κατὰ . . . | ἔλοι . . . πατρί, O. K. **1689**.

c. Other nouns. A use passing into the instrumental, εὐρίσκομεν | αὐτοῖς . . . ἐπιστάταις, Ai. 27. This is the only instance of αὐτός with this dative—a use so common in Homer.

φονῶσαισιν ἀμφιχανῶν . . . λόγχαις, Ant. **119**; ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνί, O. T. 1135; ποδί, Ph. 1376, O. T. **479**; ἐπελθὼν . . . σθένει, Ai. 438; στολῶ, Ph. 244, 270, 547, 561; ὑπεροπλῆις, Ant. **130**.

²² Hübschmann, Casuslehre, p. 254.

²³ Delbrück, S. F. pp. 57, 58.

2. Sociative with prepositions. 103; 15+ per cent lyrical.

a. *σύν*, expressing accompaniment.

(a) Of persons.

σύν ἐμοί, Ai. 1410, Ph. 1335; *σύν σοί*, El. 1150, 1166, 1168, Ant. 545, Ph. 920; *σύν σφῶν*, O. K. 1257; *σύν θεῶ*, Ai. 383, 765, 779, O. T. 146, Fr. 380; *σύν ἀνδρὶ, γυναικί*, etc., El. 956, O. T. 55, Ph. 1423, Tr. 257, Fr. 609, El. 302, 273, Ant. 1139, Ai. 499, Tr. 257, O. K. 1646; *σύν τῷ δικαίῳ, τοῖσδε*, etc., Ph. 543, Ai. 1125, O. T. 1184, Tr. 1194, O. K. 1306, 334, O. T. 366.

(β) Of things.

σύν κακῷ, El. 430, 1485, Ant. 565, Ph. 1022; *σύν χρόνῳ*, Ai. 306, O. K. 1341, 1602, 1653, Tr. 201, 395, cf. C, I, 3, *συμμετρέω σύν χρόνῳ*; *σύν ἐσθῆτι*, etc., O. K. 1258, El. 191, Tr. 496. Other phrases (arranged in alphabetical order), El. 641, 1284, Ph. 1251, O. T. 920, Ant. 116, 172, 1266, Ph. 268, O. T. 929, O. K. 690, Tr. 720, Ant. 135, O. T. 207, Ai. 932, O. K. 1106, El. 1122, Ph. 1335, 775, El. 641, Ph. 842.

b. *σύν*, with some instrumental force.

(a) Instrument *ξύν ἀργύρῳ, δορί, χερσί*, O. T. 124, Fr. 374b, O. K. 1311, Ai. 30, Ant. 43, O. T. 123.

(β) Means.

σύν δόλῳ, κράτει, λόγῳ, Ai. 1245, El. 61, O. T. 595, Tr. 186, O. T. 657, 643.

(γ) Manner.

σύν δίκῃ, El. 610, 1041, Tr. 279, [Ant. 23]; *σύν τάχει*, Ai. 853, El. 872, 1491, O. K. 885, 904, Fr. 761; *σύν φόβῳ, χάρα*, etc.; O. K. 1288, 817, O. K. 1341, Ai. 833, Ph. 1223, O. T. 585, El. 934, 1336.

(δ) Cause.

σύν γήρα βαρεῖς, O. T. 17; *σύν νόσοις ἀλγεινός*, O. K. 1663.

c. (a) *ἄμα*, expressing accompaniment.

ἄμ' αὐτοῖς, Ph. 983, 1026; *ἄμα κραταιᾷ τερμοσύνῃ βίου*, Fr. 658.

(β) *ὁμοῦ*, expressing accompaniment.

Αἰγίσθῳ . . . ὁμοῦ, El. 1416; *ὁμοῦ . . . θεαῖς*, O. K. 458; *πλευροῖς ὁμοῦ*, Tr. 1225; *σοὶ δ' ὁμοῦ*, O. T. 337.

3. Sociative with words compounded with *σύν*, mostly verbs. 107; 25 per cent lyrical.

ξύναιμον, Ai. 977, El. 156; *ξυμπαραινέω*, Fr. 14; *συναλλάσσω*, Ai. 493; *συναντάω*, Ph. 719; *ξυναντιάζω*, O. T. 802; *ξύνναυλος*, Ai. 611; *συμβαίνω*, Ai. 1281, Tr. 1164; *συγγενής*, O. T. 814, O. K. 1156; *συγγνωμή*, Ai. 1322, cf. Tr. 1264; *ξύνεδρος*, O. K. 1382; *σύνειμι*, Ai. 609, 705, El. 275, 358, 562, 599, 652, O. T. 273, 457, 863, O. K. 945, Ant. 370, 765, Tr. 198, Ph. 1356, 1357, Fr. 688; *ξυνέργω*, Tr. 82; *ξυνεργάτης*, Ph. 93; *ξυνέρχομαι*, O. T. 572; *ξυνεύδω*, El. 587; *ξυνευνάζω*, O. T. 982; cf. also C, I, 4, b; *ξυνηγορέω*, Tr. 814, 1165; *ξυνηρετέω*, Ai. 1329; *σύνθακος*, O. K. 1267; *συνθνήσκω*, Tr. 798, Ph. 1443, Fr. 690; *ξυνίστημι*, O. K. 513, Tr. 27; *ξυμπαρίστημι*, O. K. 1340; *ξυνίστωρ*, Ph. 1293; *συγκάμνω*, El. 987; *συγκεράννυμι*, Ai. 895, Ant. 1311, Tr. 661; *σύγκληρος*, Ant. 836; *συγκοιμάω*, El. 274; *συγκυρέω*, O. K. 1404; *ἀντικυρέω*, O. K. 99, 1679; *ξυλλαμβάνω*, Fr. 666; *ξυμμαρτυρέω*, Ph. 438; *συμμαχέω*, Ant. 740, Ph. 1365; *σύμμαχος*, Ai. 117, 1053, 1098, El. 991, O. T. 136, 245, O. K. 1376, Tr. 1175, Fr. 302, 667; *συμμετρέω*, O. T. 73, 963; *σύμμετρος*, Ant. 387, O. T. 1113; *συνναίω*, Tr. 1237, Ph. 892; *συνναυστολέω*, Ph. 550; *συννοῖδα*, Ant. 266, Ph. 1085, Fr. 669; *ξυνοικέω*, Tr. 545; *ξύνοικος*, El. 785, O. T. 1206, O. K. 1133; *συγκατοικέω*, O. K. 1259; *συμπαίζω*, O. T. 1109; *συμπίπτω*, Ai. 429, O. T. 113; *συμπλέκω*, Fr. 548; *συμπονέω*, El. 986; *συντρέχω*, O. K. 160, Tr. 295, 879; *σύντροφος*, Ai. 623, El. 1190, 1192; *συντυγχάνω*, Ph. 682; *συμφέρω*, O. K. 641; *ξύμφημι*, Ai. 278, O. T. 553; *ξύμφουρος*, Ph. 1452; *ξυνωμότης*, O. K. 1303.

4. Sociative with verbs or adjectives containing a sociative idea. 101; 14+ per cent lyrical.

a. Verbs meaning 'to follow.'

ἐπομαι, El. 253, Ant. 1196, Tr. 615, 1074, Fr. 674; *ἐφέπομαι*, El. 967, 1037, Ant. 636; *μεθέπομαι*, El. 1052; *συνέπομαι*, O. T. 1125, 1523; *ἔρπω*, Ant. 614.

b. Verbs meaning 'to yoke with,' 'mingle with.'

ζεύγνυμι, O. T. 825, Ph. 1025; *ἐγκαταζεύγνυμι*, Ai. 736; *συγκαταζεύγνυμι*, Ai. 123; *ὑποζεύγνυμι*, Ai. 24; *μίγνυμι*, O. T. 791, 995; *προσμίγνυμι*, Ph. 106; *μίσγω*, Fr. 265; *εὐνάζω*, Tr.

1042; κοιμήματά τ' αὐτογέννητ', Ant. 865, cf. ἐγγενής, C, I, 4, *e*, (γ); νυμφεύω, Ant. 816 (pure dative?).

c. Verbs meaning 'to fight with.'

ἐριστά, El. 219; ἀντανίστημι, Tr. 441; μάχομαι, El. 1370, O. K. 837, Ph. 1253, Fr. 205, 337; δυσμαχέω, Tr. 492, Ant. 1106; προσμάχομαι, Tr. 1053; ὑπερμάχομαι, Ai. 1346; νικάω, Fr. 194, συμπαίω, El. 727; συμπίπτω, Ai. 467, Tr. 20; πολεμέω, O. K. 191; διὰ δίκης ἴων πατρί, Ant. 742.

d. Words denoting neighborhood and approach.

ἀντάω, Ai. 533, Tr. 902, cf. C, I, 3; θαμίζομαι, Fr. 446; ὄμανλος, Fr. 19; προσομιλέω, Tr. 591; πελάω, El. 497; πελάζω, O. T. 215, Ph. 301; ἐμπελάζω, Tr. 748; πέλας, Ai. 774, O. K. 29; πλῆσιος, El. 640, Ant. 761, 762; πλάθω, Ph. 727; παρθένῳ προσπύσσεται, Ant. 1237.

e. Words denoting similarity, etc.

(*a*) Words denoting likeness.

κατεικάζω, O. K. 337; ἔοικα, Ant. 393; ὅμοιος, Ai. 1152, Ant. 831, Ph. 997, 1372; ὥς, El. 862; ὡσαύτως, Tr. 372.

(*β*) Words denoting equality.

ἰσόω, El. 686, O. T. 31, 581; ἐξισόω, El. 1194, O. T. 425, 1507; ἴσος, Ai. 214, El. 532, O. T. 579, 845, O. K. 810, 918, Ant. 520, Ph. 318, Fr. 108, 311, 701; ἐξ ἰσοῦ, O. T. 1019, Ant. 516, 644.

(*γ*) Words denoting identity with, etc.

ἀδελφά, O. K. 1262; ὁμαίμων, Ant. 487; αὐτός, Ai. 687, El. 269, 300, O. T. 284, 840, O. K. 1359; ἐγγενής, O. K. 1167, Ant. 659, cf. C, I, 3; σοὶ Πόλυβος οὐδὲν ἐν γένει, O. T. 1016; ἔμπολις, O. K. 1156; ἐπώνυμος, Ai. 431, Fr. 408; κοινός, Ai. 577, O. T. 605, O. K. 632, Ant. 546.

II. The instrumental proper. The relation of the sociative and instrumental needs no further comment. The use with the sociative preposition *σύν*, C, I, 2, *b*, and some other cases classified above, C, I, 1, *c*, approach the instrumental. Section C, II, 1, *a*, (*a*), contains cases of the instrumental scarcely differing from the sociative. If these were two separate cases originally, it is no wonder that they coalesced.

Four divisions of the instrumental proper are recognized, uses denoting instrument, means, manner, cause.

1. Datives clearly instrumental in origin. 513; 20+ per cent lyrical.

a. Pure instrumental.

(a) Cases approaching the sociative.

ὄδον | χαλχοῖς βάθροῖσι . . . ἐρριζωμένον, O. K. 1591; ἱπ-
πέϊφ γένει πολεύων, Ant. 340; πῶλοιςιν ἢ ῥιμφαρμάτοις φεύ-
γοντες ἀμίλλαις, O. K. 1063; πῶλοις, El. 738; ἵπποιςιν ἢ
κύμβαισι ναυστολεῖς, Fr. 129; φυγάδα πρόδομον ὄξυτέρῳ . . .
χαλινῶ, Ant. 108.

(β) Instrumental, denoting 'by a weapon.' Lyrical.

αἶχμᾶ, Tr. 860; βροντᾶς αὐγαῖς, Ph. 1199; βέλεσι, Ph. 1406;
δόρει, Ai. 515, 764, 1056, 1270, O. K. 620, 1304, 1314, 1386,
Ant. 195, Tr. 478; δούρατι, Ph. 721; ἔγχος ῥ, O. T. 171;
θηγάνῃ, Ai. 820; ἰοῖς, Ph. 167, 711; κέστρα, Fr. 21; ξίφει,
Ai. 231, Ant. 1309; ὄπλοις, Ph. 1064, Fr. 168, 781; πελέκει,
El. 99; πυρὶ καὶ στεροπαῖς (ἔνοπλος), O. T. 470, cf. πυρὶ, C, II, 1,
b, (γ); σιδήρῳ, Ai. 147; σκάλμῃ, Fr. 549; τοξέμασι, Fr. 376;
τέξοις, Ph. 956, 1303, 1427, 1440; φασγάνῳ, Ai. 834, Tr. 930.

(γ) Instrumental, denoting 'by a part of the body.' Cf. B,
I, 1, a, (a). With the mind. φρενί, Tr. 264, 763, Fr. 563; νῶ,
O. K. 936. With the head or part of it, cf. B, I, 1, a, (a), p. 98.
κάρῃ, El. 445; προσώπῳ, El. 1297, Ant. 1232, Fr. 720; ὄμ-
μασι, O. T. 1371, 1385, O. K. 147, 245, Ph. 536; ὄσσοισι, Ant.
1231; ὀφθαλμοῖς, Ai. 84, 993, O. T. 1377; γλώσση, Ai. 199,
1142, Ph. 408; ὀδόντι, Fr. 777; στόμασιν, Tr. 938. With
the hand, foot, etc. χερὶ, Ai. 35, 130, 230, 310, 373, 409, 905,
El. 126, 1378, O. T. 107, 140, 1510, O. K. 703, 1387, Ant. 14,
52, Tr. 923, Ph. 324, 1059, 1207, 1125, Fr. 587; χερσὶν, Ai.
729, 1047, El. 54, 206, 430, 476, 712, 1129, 1132, 1350, O. T.
1466, O. K. 838, Ant. 57, 264, 1109, Tr. 488, 566, 1066, 1214,
Ph. 655, Fr. 162, 432; χερσί, Ai. 542, 1069, 1384, 1404, El.
458, 905, 1195, 1196, 1226, O. T. 348, 465, 719, 996, 1469,
O. K. 716, 1639, Ant. 429, Tr. 534, 560, 565, 573, 1047, Fr.
606. σπῶσ' ἀμφιδεξίοις ἀκμαῖς, O. T. 1243; ὥμοις, Fr. 404;
οὐραίοισι, Fr. 700; πτέρνῃ, Ant. 114; ποδί, El. 456, Ant.
1142; ποδοῖν, Ai. 246, El. 567.

(δ) Other cases of the simple instrumental.

ἀρτάναισι, Ant. 54; βασάνῳ, O. T. 492, 509; βρόχῳ μιτώδει, Ant. 1222; δεσμοῖς, Ai. 62, 72; δρεπάνους, Fr. 479; δρυσὶ καὶ πλεκτοῖς, Fr. 480; πλεκταῖς ἑώρας, O. T. 1264; ζωστήρι, Ai. 1030; θαλλοῖσιν ἢ κρόκαισιν, O. K. 474; θαλλὸν ῥ, El. 422; ἰμάσι, El. 747; κακοῖς βαλεῖτε, Ai. 1244; κινῶν-κακοῖσιν, Ant. 413; κέντροισι, O. T. 809; κημοῖσι πλεκτοῖς, Fr. 49^b; κλάδοισιν, O. T. 3; κρωσσοῖς, O. K. 478; κώπαις, Tr. 561; λίκνοισι, Fr. 724; μακέλλῃ, Fr. 767; μαλλῶ, O. K. 475, Tr. 690; [οἶός ῥ, Tr. 696:] μαστίγι, Ai. 110, 242; ὀλκοῖς, El. 864; ὄρνιθι, O. T. 52; πέδῃ, Tr. 1057; περόνας . . . αἶς, O. T. 1269; πέτροισι, Ai. 728, O. K. 435; πόκῳ, Tr. 675; πλήκτροις, Fr. 151; ῥυτῇρι, Fr. 938; σκήπτρῳ, O. T. 456, 811; σπεύραισι, Ant. 346; τροχοῖσιν, Ant. 252; φύλλοις, Ph. 698; . . . ῥ, Ph. 649; χαλινῶ, Ant. 477; ἐσθήτι, O. K. 1602; χιτῶνι, Tr. 612; φάρει, Ai. 916, Fr. 331.

(ε) Cases in which the instrumental approaches the dative denoting means, cf. C, II, 1, b.

ἄστροις, O. T. 795; ἔρκεσι, El. 837; κόνει, O. K. 406; λαφύροις, Ai. 93; λόχοις, El. 490; πέμφιγι, Fr. 483; πλήθει, O. T. 542; πομποῖσιν . . . ἔστειλα, Ant. 164; τοῖς ἰγμένοις | ἔστελλον, Ph. 494; ῥιπαῖς . . . ἀνέμων, Ant. 137; φίλτρῳ, Tr. 1142; φίλτροις . . . καὶ θέλκτροισι, Tr. 584.

b. Instrumental, denoting means. This simple extension of the last use cannot be exactly divided from it. If the pure instrumental grew out of the sociative, this and other classes of the instrumental, probably came from same source, rather than from the simple instrumental.

(a) The instrumental of means is commonly used with certain verbs.

χράω . . . χειρί, Ai. 115; ποδί, O. T. 878; λόγῳ, El. 44, 371; ἀνδρὶ λόγοις, Tr. 60; σοι, Ph. 1132; οἷς, Tr. 906; εὐμαρεία, Tr. 193; νόμῳ, Ant. 213; ὀργῇ, O. T. 1241. Part of these datives belong here, and others under C, II, 1, a; this shows that these distinctions are not intrinsic, but merely for convenience. πῖμπλημι . . . χαρᾷ, El. 906; ξυνουσία, Ph. 520; μέθῃ . . . ὑπερπῖμπλημι, O. T. 779; παισί . . . πληθύεις, Tr. 54; πλουτίζομαι . . . στεναγμοῖς, O. T. 30. Many other

verbs might be included here with the following. *ἀλγέω*, El. 1201, O. K. 744; *ἀλγύνομαι*, Ant. 468; *βαρύνομαι* . . . [*κακοῖσιν, οἷς*, Tr. 152], *κακῇ ὁσμῇ*, Ph. 891, cf. Ai. 41, included under (β); *βαρὺς* . . . *νόσῳ*, Tr. 235; cf. use with *σύν*, C, I, 2, *β*, (δ), and *νόσῳ* under (γ); *ὄμβροισ ἡλίου τε καύμασιν | μοχθοῦσα*, O. K. 350.

(β) Instrumental of means, expressing subjective emotion, cf. B, I, 1, *β*, (α).

ἐλπίσιν, Ai. 478, Ant. 1246; *ἡδονῇ*, El. 1272, Tr. 629; Fr. 508; *λυπῇ*, Ai. 275, O. T. 915, Ph. 1195; *ὀργῇ* . . . *βιασθέν*, O. T. 524; *πόθῳ*, Tr. 368; *χόλῳ βαρυνθείς*, Ai. 41.

(γ) Other uses of the instrumental denoting means.

αἵματι . . . *μιανθείς*, O. K. 1373; *ἀμφίβληστρον ῥῶ*, Tr. 1052; *ἀλαλαγαῖς*, Tr. 205; *ἀπάταις*, El. 125, Ph. 1228; *ἀπειλαῖς αἰς*, Ant. 391; *ἄτη πατάξαι*, Ant. 1097; *αὐδῇ*, O. K. 323; *αὔραις*, Fr. 24; *ἄχος ῥῶ*, Tr. 1035, *βαφῇ*, Ai. 651; *βουλαῖς*, Ph. 1247; *γνώμῃ*, O. T. 398, O. K. 403, Tr. 53, Ph. 1192; *δάκρυσι μυδαλέα*, El. 166; *δακρύοις*, Fr. 501; *δειλία*, Ai. 1014; *δεινοῖς ἡναγκάσθην*, El. 221; *δικαίῳ*, O. K. 1027; *δόλῳ*, Ai. 1015, El. 37, 649, O. T. 539, 960, O. K. 1026, Tr. 277, Ph. 91, 101, 107, 948, 1228, 1282; *δρόσοις τεγγόμενος*, Ai. 1208; *δυσφημίαις*, Ph. 10; *ἐπῳδαῖς*, O. K. 1194; *ἐργῳ*, Ph. 532, cf. B, I, 1, *c*, (α); *εὐφορβία*, Fr. 727; *θακήματι*, O. K. 1160; *καθαρμῶ*, O. T. 1228; *κακῶν οἷς*, Ph. 252; *κακοῖς*, Ant. 643, Fr. 98, cf. C, II, 1, *a* and B, I, 1, *β*, (β); *καλύμμασι*, Ai. 245; *κηρύγματι πέμψας*, Ant. 162; *κουραῖς*, Fr. 587; *λιταῖς*, O. K. 1011, 1557; *λόγῳ*, Ai. 813, El. 56, 1217, O. T. 1041, O. K. 68, 463, 651, 1188, 1296, 1526, Tr. 292, Ph. 49, 593, 612, 676, Fr. 89; *λόγοις*, Ai. 330, 500, 776, 1020, 1160, 1382, El. 1353, 1360, O. K. 62, 293, 1128, 1143, Ant. 543, Tr. 385, 482, Ph. 55, 307, 388, 579, 629, 1271, 1388, Fr. 307, cf. B, I, 1, *c*, (α); *λουτροῖς*, El. 1139; *μανία ἀλούς*, Ai. 216; *μηχαναῖς*, El. 1228, Ant. 348, Ai. 181; *μισθοῖσιν*, Ant. 294; *μόρῳ*, O. K. 1656; *νεφέλα*, Tr. 831; *νόμους* . . . *τούτοισι*, O. K. 908; *νόμοισι*, Ant. 191, 913; *νόσῳ*, Ai. 509, Ant. 732, 819, Tr. 445, Ph. 7, cf. C, II, 1, *β*, (α); *ὀδῳ*, El. 1295; *ὄρκοισι*, Fr. 670; *ορμῇ*, El. 1510; *πνεύμασιν*, Ai. 558; *πληγαῖσι*, Ph. 1457; *πόνῳ*, El. 1145, Fr. 400; *προμηθία*, El. 1350; *προσθήκη*, O. T. 38; *πυρί*, El. 888, Ant. 131, 619, 200, Ph. 728, Fr. 340, cf. C, II,

1, *a*; πυρᾷ, El. 757; ῥώμῃ, O. T. 123; σίτοισι, Fr. 579; σκότῳ, El. 1396; σοφίᾳ, O. T. 502; σόφισμα τῷ, Ph. 14; συμφορὰς οἷαις, Tr. 1045; ξυνουσίᾳ, Fr. 12; τεκμηρίῳ, O. K. 1510; τέχνῃ, Ai. 752; τῷ (= τινί), O. K. 1474; τόκοισιν, O. T. 173; τόλμαις . . . καὶ θράσει, Ai. 46; φαρμάκῳ, Fr. 733; φόνῳ, O. T. 100, Ai. 43; φυγαΐσιν, Ant. 1234, φωνῇ, O. K. 138; χαράγματι, Ph. 267; χειρώματι, O. T. 560; χρόνῳ, Ai. 605, O. K. 804, cf. B, I, 3, C, I, 2, *a*, (β), C, II, 1, *d*, (γ); χοαῖσι, Ant. 431; θέσφατον . . . χρησμοῖσιν, O. K. 970; πολλοῖς, Fr. 585.

c. Instrumental dative, denoting manner. Many datives expressing manner seem to belong under the locative of condition, following the analogy of the Sanskrit use. Only those have been classified here which show some trace of the sociative or instrumental idea.

(*a*) Examples in which a sociative idea appears.

δυστάνοις αἰκίαις | ἐκριφθεῖς, El. 511; ζῶσαν ἀβλαβεῖ βίῳ, El. 650; [ζῆν ἀλυπήτῳ βίῳ], Tr. 168; οὐρίῳ . . . πελάσαι δρόμῳ, Ai. 889; πέλασσον | εὐνοίᾳ πάσα, Ph. 1164; τοιοῖσδ' ἐπαίνουσι . . . δεξιῶσεται, El. 976; μ' εὐπλοίᾳ πέμψον, Ph. 1465; πολλοῖσι θρήνοις δυσφορεῖν, El. 255; ἐπέο . . . ἀμαυρῷ | κῶλῳ, O. K. 183; οὐρίῳ πλάτῃ | κατηγόμην, Ph. 355; σοφίᾳ . . . ἔπος πέφανται, Ant. 620; μολόντ' οὐλίαισι συναλλαγαῖς, Tr. 845; ὑπτίοις | . . . σέλμασιν ναυτίλλεται, Ant. 717; χοροῖς | παννυχίοις . . . ἐπέλθωμεν, Ant. 153.

(β) Examples in which an idea of instrument or means appears.

κακᾷ μ' εὐνᾷ | . . . ἐνέδησεν, O. K. 525; ὄλωλε θανασίμῳ πεσήματι, Ai. 1033; τῷ πτότμῳ τῷ νῦν φθερεῖσθαι, O. T. 271; πολ-
λῷ σάλῳ σείσαντες, Ant. 163; λάμπρᾳ . . . στεροπᾷ φλεγέθων, Tr. 99; μ' ἀπλῇ κτάνῃς | ψήφῳ, διπλῇ δέ, O. T. 607. Here might also be placed many of the datives classified under *a* and *b* above. When the adjective idea is the prominent one, they belong here. The adjective is often interrogative.

(γ) Examples with interrogative adjective.

ποιῷ καθάρμῳ, O. T. 99; μόρῳ δὲ ποίῳ, Ant. 772, O. K. 1656; ποίῳ νόμῳ, El. 579; ποίῳ τρόπῳ, Ant. 1314, O. K. 468, 474; ποίῳ, O. K. 581; τίνι τρόπῳ, O. T. 10, Tr. 878.

(δ) Cognate dative of manner.²⁴ Cf. Eur. Bacch. 143, Hom.

χ 149.

ἥρασσον κακοῖς, Ph. 374; ὀνειδέσιν, Ai. 724; ὄκνῳ | δείσαν-
τες, Ph. 225; φόβῳ, O. K. 1625; χεიმῶνι νοσήσας, Ai. 206;
νόσῳ, Tr. 544; τοῖσιν . . . κακοῖς, O. K. 765; παλαιᾷ κηρί,
Ph. 42; ὑβρίσῃ . . . λωβαῖς, Ai. 561; στάζων ἰδρῶτι, Ai. 10.

(ε) Other uses.

αὐλίσκοις . . . ἀλλ' φύσαισι, Fr. 753; βίᾳ, Ai. 498, 1176,
El. 620, 725, 1192, O. T. 670, O. K. 815, 867, 874, 903, 916,
922, 935, 943, 1343, Tr. 1094, Ph. 644, 983, 988, 998, 1297, Fr.
26, 701; βίᾳ with genitive, O. K. 854, Ant. 59, 79, 907. These
uses of βίᾳ might perhaps be classified under B, I, 1, *b*, (*β*),
or C, II, 1, *b*, (*γ*). γόοισιν οὐτ' ἄνταις, El. 139, γόοις, Ant. 427,
Ph. 1401; νόμῳ, Ant. 24; ῥεύματι προσνισσομένους, Ant. 129;
στόνῳ βρέμουνσι, Ant. 592; τρόπῳ, El. 33, 679, Ant. 401, Ph.
128; τύχῃ, O. K. 1585, Ant. 1182.

(ζ) It is possible that the following adverbs should be in-
cluded in a discussion of the dative.

ἀνοιμωκτί, Ai. 1227; ἀστακτί, O. K. 1251, 1646; Ἀργολιστί,
Fr. 411; Σκυθιστί, Fr. 420.

d. Instrumental, denoting cause or reason. This use also
is closely connected with the general idea of instrument, and
bears the same relation to the sociative as do the preceding
special instrumental uses. It is a one-sided if not a false
view to hold with Campbell²⁵ that this is "a generalized use
of the dative of manner."

(α) Cases in which the idea of motive cause is clear.

χειμερίῳ νότῳ | χωρεῖ, Ant. 335; Θρησσαισιν | . . . ἐπιδρά-
μη πνοαῖς, Ant. 588, cf. 586; γνώμῃ δ' ἀδήλῳ μὴ . . . αἰτιῶ,
O. T. 608; δεσπότην κελεύσασιν | ἠθροῦμεν, Ant. 1219; θεῶν
μελέτῃ . . . (πονεῖ), Ph. 196; κλάζοντες οἰστρῷ, Ant. 1002.

(β) Cases expressing subjective emotion.

πτήσσουσαν αἰσχύναισιν, Fr. 587; δέιματι πάλλων, O. T.
153; ἐλπίσιν . . . ἐξήρετο, El. 1460; ἔφριξ' ἔρωτι, Ai. 693; φερο-
μένην . . . | εὐσεβείᾳ, El. 1097; ἰμέρῳ, Ph. 350; ὄκνῳ, Ai. 82,
O. T. 1175; πόθῳ, O. T. 969; O. K. 333; Tr. 431, 755; προ-

²⁴ Delbr., S. F., p. 60.

²⁵ Campbell, Essay on Language of Sophocles, p. 21.

μητιά, O. K. 332; φόβω, Ai. 431, O. T. 118, 974, Ant. 1308, Tr. 24, 176; χαρᾷ, El. 1312; Fr. 768. It will be noticed that this division is relatively much larger here than elsewhere.

(γ) Other instrumentals, denoting "on account of."

αἰτία . . . κακῇ, Tr. 940; ἀνάγκη, Ph. 538; ἀπειλαῖς, Ant. 391; γέλωτι, El. 1310; γένει, O. K. 738; γήρα, Ai. 624; γλω-
χῖνι, Tr. 681; δυσβουλίαις, Ant. 1269; δυσπραξίαις, Ai. 759;
δώροις, Ai. 178; ἑρείπιοις, Fr. 400; τοῖς . . . ἡμάρτημένοις, Tr.
1127, 1128; κακοῖς, Ai. 332; λόγοις, Ant. 691, O. T. 90; μαν-
τεύμασιν, O. K. 387, 388; μόχθω, Ph. 1103; νοσήμασιν, Ai.
338; νόσῳ, O. T. 962, Ph. 266; ὅδοις, O. K. 1397, cf. B, I,
1, a, (a); οἷς πονεῖτον, O. K. 1412; τοῖς παροῦσιν, Ph. 970; τοῖς
πεπραγμένοις, El. 549; πλήγμασιν, Ant. 1283; σοὶ . . . τέθνηκα,
El. 1152; σπασμοῖσι, Tr. 805; σφηκώματι, Fr. 314; τῷ φι-
λεῖν, Tr. 463. For the other uses of the dative infinitive
with the article, v. B, I, 1, c, (a). χρεῖα, Ph. 162; χρόνῳ βρα-
δύς, O. K. 875; γήρα τε καὶ χρόνῳ μακρῷ | γνῶσι, El. 42.

(δ) Uses with pronouns, which might become adverbial.

τούτοις ἐπαυχεῖν, Ant. 483; οἷς . . . ἐξήμαρτεν, Ph. 1012;
τῷ | . . . ὀφλήσει κακίαν, O. T. 510. Jebb²⁶ compares Hom.
A 418, and H 352. τῷδε δ' οἴχομαι, Ai. 1128.

2. Instrumental dative, expressing the agent of an action.
36; 8 per cent lyrical.

The dative of agent is frequently classified with the dative of interest. In Sanskrit,²⁷ in all periods of the language, the instrumental is used with forms of the passive verb and participle to denote the agent. It seems to me more natural that the instrumental should be slightly extended, so as to apply to persons, in certain connections, than that an entirely new and restricted idea should be acquired by the dative of interest. Ai. 767, θεοῖς . . . | κράτος κατακτήσaiτο, 'by the aid of the gods,' seems to be an intermediate example, showing a personal instrumental, not yet closely connected with the verb. In Greek it is used most commonly with verbals in -τός and -τέος, although in poetry it is found with all passive forms.

²⁶ Jebb, Oed. Tyr., p. 106, note *ad loc.*

²⁷ Whit. Sans. Gr. §§ 280, 282. The dat. is also used with the so-called fut. pass., and in Zend with the part. in -ta. Delbr., S. F., p. 60.

a. With verbals in -τός and -τέος. The verbal idea is fading out of some of these, but as adjectives they retain a passive signification. Some datives with passive adjectives, classified under A, II, 2, *b*, (*γ*), are to be compared with these.

μοί, with *βλεπτόν*, O. T. 1337; *γνώτά, κοῦκ ἀγνώτα*, O. T. 58; *ἀγνώτ'*, Ph. 1008; *δραστέον*, El. 1019; *ὀδωτά*, O. K. 495; *οἰστέα*, O. K. 1360; *ῥητά*, O. T. 1289; *στερκτόν*, O. T. 1337; *τολμητά*, Ph. 633; *ἡμῖν-ἐχθαρτέος*, Ai. 679; *συγχωρητέα*, O. K. 1426; *σοί-ἀκουστά*, Fr. 327; *βαδιστέον*, El. 1502; *φυλακτέα*, O. K. 1180; *οἰ-πηκτόν*, Ai. 906; *ἐκείνῳ-λεκτά*, Ph. 633; *τοῖς κ.-ἀμυντέα*, Ant. 677; *τοῖς α.-ζητητόν*, O. K. 389; *στιπτή-τῶ*, Ph. 33; *βροτοῖς-ἄστιπτος*, Ph. 2.

b. Uses with aorist passive.

σοί-ἡρέθη, Ai. 119; *βροτοῖς-ἐκλήθην*, O. T. 1359; *ἐμοί-λεχθέν*, Tr. 1187; *ἐμοί-μισεθέντος*, Ai. 817; *μοί-πεισθῆναι*, O. K. 1414; *αὐτοῖν-ἐπέμφθην*, O. K. 430.

c. Other passive forms.

ἐμοί-ἀξιῶσεται, Ant. 637; *ὑμῖν-δρώμενα*, El. 1332; *αἰσχροῖς . . . ἐκδιδάσκειται*, El. 621; *ἐμοί-εἰργασμένα*, O. T. 1373; *-εἰρημένα*, O. T. 768; *σοί-ἐξείρητο*, O. T. 984; *ἀνείται-δαίμονι*, Ai. 1214; *πατρί-παρεῖτο*, El. 544; *κέκλητο-αὐτῶ*, Fr. 624; *μοί κεκρυμμένον*, El. 55; *πᾶσι-καλούμενος*, O. T. 8; *σκαιοῖσι-διόλλυται*, Fr. 660; *μοί-πεπραγμένα*, Tr. 664; *θεοῖς-σεσωσμένος*, Ai. 1129; *ἀτιμάζοιτο-σοί*, Ai. 1342; *προσπόλοις-φυλάσσεται*, Ai. 539. About three-fourths of these datives are pronouns, and about 40 per cent pronouns of the *first* person.

3. Dative expressing degree of difference. 10; 10 per cent lyrical.

This is not very closely connected with the sociative or instrumental, but was perhaps instrumental in origin. The fact that this idea is expressed by the ablative in Latin might support this classification. *ὅσῳ, ὅσῳπερ*, with comparatives, O. K. 743, 792; with superlatives, Ant. 59, 1050, 1051, 1243, Tr. 313; *πόλλῳ*, with comparatives, O. T. 1159, O. K. 792; with superlative, Ant. 1347; *μακρῶ*, with superlative, Ant. 895.

STATISTICS.

The results of the preceding discussion and classification have been gathered in the following tables, showing the

number of datives in the iambic and lyric passages of each play for each general division. The percentage of lyrical passages has been added in a final column. For the normal per cent of lyrical passages, there might be some reason for taking the lowest figure found, 12.0+ per cent, on the ground that this would be least affected by peculiar lyric uses. It is well to bear in mind also the general average, 20.6+ per cent, for the datives; 20.0— per cent for the genitives of Sophokles.²⁸ 26.9+ per cent of the lines of the plays are lyrical, but the lyrical lines are on the whole very much shorter than the others.

The three general divisions divide these datives not unequally, the first two comprising almost the same number, and the third about three-fourths as many. The connecting links between various parts of the classification will be referred to later, but it is interesting to notice here that so large a percentage of the Greek datives may be referred definitely to cases which long since assumed the dative form.

The largest per cent of lyrical uses occur in the second division of the pure dative, the dative of reference, not closely connected with a verb, and in some divisions of the locative dative. Both of these are places in the classification where the uses have been freely and poetically generalized, extended beyond their literal signification. The presence and absence of such extension of use accounts for the remarkable difference of lyrical percentage between A, II, and A, I.

Under A, II, the most striking contrast, for which no reason is apparent, is between 2, *d*, (*a*), and 2, *d*, (*β*), *οἷμοι*, 26.9+ per cent lyrical, *ᾠμοι*, 72.2+ per cent lyrical.

Under B, we notice that the number without prepositions, 575, is just larger than the number with prepositions, 564. This would not be so for the literal uses, but the figurative use is more free without the preposition.

The sociative use without preposition, or some sociative idea in the verb, is perhaps the rarest, but there are numerous plain cases of this, C, I, 1, 40.9+ per cent lyrical. It will be seen that the *Antigone* has the largest percentage of lyrical datives, the *Aias* standing next.

²⁸ Trans. Am. Phil. Assoc. Vol. XV (1884), p. 35.

TABLES.

A, I.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	20	1	20	3	19	1	27	4	16	2	23	0	18	6	7	143	17	10.6+
b	6	1	7	2	8	1	6	1	4	2	4	0	6	0	2	41	7	12.5+
c	15	2	14	2	13	2	20	2	5	0	12	0	22	3	3	108	11	9.8+
d	1	0	2	1	0	0	1	2	3	1	3	0	3	0	1	13	4	23.5+
1	42	4	43	8	40	4	54	9	28	5	42	0	49	9	13	298	39	11.5+
2, a	5	1	13	0	5	1	9	0	12	1	3	0	7	0	5	54	3	5.2+
b	4	0	15	0	10	3	10	2	9	1	12	0	12	3	3	72	9	11.1+
c	11	2	8	3	5	1	9	4	14	0	6	0	8	4	3	61	14	18.6+
2	20	3	36	3	20	5	28	6	35	2	21	0	27	7	11	187	26	12.2+
3	7	2	9	2	6	1	10	0	7	2	5	1	11	1	9	55	9	14.0+
Tot.	69	9	88	13	66	10	92	15	70	9	68	1	87	17	33	540	74	12.0+

A, II.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	13	6	15	0	11	2	17	3	5	1	8	4	6	1	4	75	17	18.4+
b	1	0	1	0	3	1	3	1	2	2	2	0	0	1	1	12	5	29.9+
1	14	6	16	0	14	3	20	4	7	3	10	4	6	2	5	87	22	20.1+
2, a	14	2	11	1	6	3	17	2	7	2	3	2	9	1	7	67	13	16.2+
b	10	5	16	3	14	3	15	5	14	7	5	4	12	2	11	86	29	25.2+
c	2	3	4	1	3	3	1	0	4	0	1	1	2	4	1	17	12	41.3+
d, (a)	7	3	10	2	4	2	6	0	6	6	7	4	12	2	0	52	19	26.9
(B)	3	14	3	0	0	0	1	6	0	3	1	0	2	3	0	10	26	72.2+
2	36	27	44	7	27	11	40	13	31	18	17	11	37	12	19	232	99	29.9+
3	4	2	6	6	4	0	10	2	2	0	0	1	8	2	0	34	13	27.6+
4	3	0	9	1	5	2	5	1	5	1	4	0	3	1	0	34	6	15.0
Tot.	57	35	75	14	50	16	75	20	45	22	31	16	54	97	24	387	140	26.7+

B, I.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	20	7	18	2	15	3	24	4	26	5	18	5	8	6	18	119	32	19.8+
v, } entl	25	6	33	11	30	6	21	16	27	24	35	8	18	7	30	189	78	29.8+
(a)δ	14	5	13	0	10	3	15	4	6	6	8	5	10	5	6	76	28	26.9+
b	17	8	22	5	22	3	25	12	22	9	22	8	20	7	9	150	52	25.7+
*	19	2	18	6	12	3	16	5	11	4	4	3	12	5	11	92	28	23.3+
c	4	0	9	1	11	2	6	2	1	1	3	0	5	0	5	39	6	13.3+
*	5	0	1	4	6	2	7	0	2	1	3	2	8	1	6	32	10	23.8+
1	41	15	49	8	48	8	55	18	49	15	43	13	33	13	32	318	90	22.0+
*	63	13	65	21	58	14	59	25	46	35	50	18	48	18	53	389	144	27.0+
2, a	0	0	1	0	0	0	2	0	1	0	0	0	1	0	1	5	0	0
b	2	0	0	0	2	0	2	0	1	0	3	0	1	0	0	11	0	0
3	4	0	6	1	6	1	2	0	4	0	6	0	1	1	2	29	3	9.3+
*	0	0	5	0	3	0	5	0	1	0	4	0	2	0	0	20	0	0
Totals.	47	15	56	9	56	9	61	18	55	15	49	13	36	14	36	363	93	20.3+
*	65	13	70	21	61	14	64	25	47	35	54	18	50	18	53	409	144	26.0+

B, II.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, a	9	2	5	2	9	0	16	5	5+1	1	6	1	1	3	6	51+1	14	19.8+
b	2	0	2	1	3	0	2	0	0	1	0	1	2	3	0	11	6	35.2+
c	1	0	4	0	1	0	2	0	0	1	5	1	3	0	4	16	5	23.8+
*	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0	0	3	100
1	12	2	11	3	13	0	20	5	5	3	11	3	6	6	10	78	22	22
*	0	2	0	0	0	0	0	0	1	1	0	0	0	0	0	1	3	75
2	2	1	2	1	0	0	5	0	0	0	3	0	3	2	0	15	4	21.0+
*	0	0	1	0	1	0	1	0	1	0	1	0	2	0	0	7	0	0
Totals.	14	3	13	4	13	0	25	5	5	3	14	3	9	8	10	93	26	21.9+
*	0	2	1	0	1	0	1	0	2	1	1	0	2	0	0	8	3	27.2+

* With prepositions.

C, I.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1	5	0	0	0	2	2	0	4	0	3	0	0	6	0	0	13	9	40.9+
2, ^a ₂ , ^c _c	5	2	11	3	6	2	10	1	3	4	7	0	19	2	3	53	14	22.3+
* ^b _b	4	0	7	0	7	0	7	1	3	0	2	0	1	0	1	31	1	3.1+
2	9	2	18	3	13	2	17	2	6	4	9	0	12	2	4	84	15	15.1+
3	11	5	14	1	13	3	12	3	4	3	10	4	9	5	8	73	24	24.7+
4, ^a _a	0	0	3	1	1	1	0	0	2	1	2	0	0	0	1	8	3	27.2+
^b _b	3	0	0	0	3	0	0	0	1	1	0	1	2	0	1	9	2	18.1+
^c _c	2	0	2	0	0	0	0	2	2	0	4	0	1	0	3	11	2	15.3+
^d _d	2	0	1	1	0	1	1	0	3	0	3	0	1	1	2	11	3	21.5+
^e _e	4	1	5	1	11	0	8	0	7	1	1	0	3	0	4	39	3	7.1+
4	11	1	11	3	15	2	9	2	15	3	10	1	7	1	10	78	13	14.3+
Tot.	36	8	43	7	43	9	38	11	25	13	29	5	34	8	22	164 *84	46 15	21.9+ 15.2+

C, II.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
1, ^a _a	27	8	19	7	21	5	14	6	14	8	26	1	13	7	22	134	42	23.9+
^b _b	19	5	18	5	14	3	26	3	12	5	17	3	26	5	14	132	29	13.0+
^c _c	6	2	9	2	5	0	17	2	11	3	4	2	11	2	5	63	13	17.1+
^d _d	6	3	6	1	6	1	4	0	6	4	10	0	6	2	4	44	11	20
1	58	18	52	15	46	9	61	11	43	20	57	6	56	16	45	373	95	20.3+
2	7	1	6	0	7	2	7	0	2	0	3	0	4	0	3	36	3	7.6+
3	0	0	0	0	1	0	2	0	5	1	1	0	0	0	0	9	1	10
Tot.	65	19	58	15	54	11	70	11	50	21	61	6	60	16	48	418	99	19.1+

* With prepositions.

SUMMARY.

	Ai.		El.		O. T.		O. K.		Ant.		Tr.		Ph.		Fr.	Iam.	Lyr.	%
	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.	I.	L.				
A, I	69	9	88	13	66	10	92	15	70	9	68	1	87	17	33	540	94	12.0+
II	57	35	75	14	50	16	75	20	45	22	31	16	54	17	24	387	140	26.7+
B, I	47	15	56	9	56	9	61	18	55	15	49	13	36	14	36	363	93	20.3+
*	63	13	70	21	61	14	64	25	47	35	54	18	50	18	53	409	144	26.0+
II	14	3	13	4	13	0	25	5	5	3	14	3	9	8	10	73	26	21.9+
*	0	2	1	0	1	0	1	0	2	1	1	0	2	0	0	8	3	27.2+
C, I	36	8	43	7	43	9	38	11	25	13	29	5	34	8	22	164 *84	46 15	21.9+ 15.2+
II	65	19	58	15	54	11	70	11	50	21	61	6	60	16	48	418	99	19.1+
	351	104	404	83	344	66	426	105	299	119	307	62	312	98	226	1965 *501	478 162	19.5+ 24.4+
	Totals															2466	640	20.6+
	333 ²																	

REMARKS ON THE CLASSIFICATION.

Distinct as the three primary divisions of the dative generally are, at several points the divisions approach each other and seem to overlap. An examination will show how few datives this really concerns.

(1) The locative expressing condition, and the instrumental expressing manner, run into each other. The frequent use of *ἐν* with *φόβῳ*, *κακοῖς*, *δίκῃ*, *γῆρᾳ* gives us a clue to the origin and real meaning of such datives. The following examples are as clearly instrumental in origin. Ant. 717, *ὑπτίους . . . σέλμασιν ναυτίλλεται*; O. K. 1625, *φόβῳ δέισαντες*. Between these clear cases are various forms which might have come from either source.

(2) The locative expressing the goal of an action, when personal, is allied with the dative of interest, and in all its forms it approaches the dative of indirect object. The locative with *ἄγω* and *ἰκνέομαι* differs little from the dative with *δίδωμι*, and with *ἵημι* and its compounds the two uses meet.

* With prepositions.

So also with *βάλλω*, or *πέμπω*, the dative might easily be interpreted to mean the person with reference to whom the action takes place, and often this is the most natural interpretation.

(3) More important than these difficulties which stand in the way of any classification and show that language is a growth, not a system, is the position of the dative of agent. It is frequently considered one of the various offshoots, particularizations of the dative of interest. In support of this the Latin parallel²⁹ is adduced, and the more important fact that the dative with adjectives shows all gradations, from the simple dative of interest to the dative of the agent. The dative with *ἐχθρός*, for instance, sometimes does not differ essentially from the dative with *ἐχθαρτέος*. On the other hand, the simplicity of the extension of the impersonal use of the instrumental to the personal is greatly in favor of that supposition, and it has what support is to be gained from the Sanskrit parallel.³⁰

These are the most important links in Sophokles between the three divisions of the dative, and they can only have reference to at most three or four per cent of the datives. Considering them, it is not hard to see how the three cases should have been merged in one; and yet the fact that there are so few doubtful cases shows the necessity of the threefold study of the dative.

It is not to be expected that the classification will continue as natural and logical as it becomes more minute. The two general divisions of the pure dative are merely for convenience, and overlap conspicuously in the matter of impersonal verbs. The second division of the locative is an outgrowth of the first, including uses much less common. The relations of the two divisions of the instrumental have already been discussed (page 109).

²⁹ Roby, Pt. 2, § 1146. Cf. use of ablative (instrumental?) with *ab*, § 1147.

³⁰ Whit. Sans. Gr. § 282.

NOTE ON A FEW PASSAGES.

Some passages are here cited on which light may be thrown by a comparison of dative uses: Ai. 149, *εἰς ἅτα φέρει πάντων Ὀδυσσεύς*. The reading *πᾶσιν* is supported by A, II, 2, *ὅ*, (*δ*), or, like other datives with *φέρω*, by B, II, 1, *α*. Ai. 283, *δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας*. The reading *τύχαις* would follow the verb with *σύν* in composition, leaving *δήλωσαν* without an object. Ai. 496, *ἦ γὰρ θάνης . . . | ταύτη νόμιζε . . . τῇ τὸθ' ἡμέρῃ*. *ἦ* for the common reading *εἰ* corresponds with *ταύτη* of the next line, and falls under B, I, 3. Ai. 572, *ἀγωνάρχαι τινὲς | θήσουσ' Ἀχαιοῖς*. *Ἀχαιοῖς* is usually read for *Ἀχαιοὺς*, and has been classed under B, I, 1, *α*, (*β*). Ai. 726, *τὸν τοῦ μανέντος ἀπιβουλευτοῦ στρατῶ | ξύναιμον*. The dative with the verbal idea of *ἐπιβουλευτοῦ* (A, II, 1, *α*, (*β*)) is more forcible than the simple genitive with the substantive. Ai. 756, *τῇδε θημέρῃ*. Variant reading with *ἐν*. Of these datives denoting time, only about 37 per cent have the preposition *ἐν*.

El. 55, *ὃ . . . οἷσθ' αἰ μοὶ κεκρυμμένον*. *ποῦ* is a variant with *μοί*. *μοί* is to be classed under C, II, 2, *ε*, or A, II, 2, *ὅ*, (*β*). El. 108, *ἐπὶ κοκυτῶ . . . | . . . ἡχῶ πᾶσι προφωνεῖν*. Variant, *κοκυτῶν*. With the text compare *ἐπὶ ψόγοισι*, Ant. 759, B, I, 1, *ε*, (*α*). El. 174, (*ἐν*) *οὐρανῶ | Ζεὺς*. *ἐν* doubtful. No parallel weighing either way nearer than *ἐν αἰθέρι*, Ant. 415, B, I, 1, *α*, (*α*). El. 221, (*ἐν*) *δεινοῖς ἡναγκάσθην*. *ἐν* may have arisen from *ἐν γὰρ δεινοῖς* two lines below. *δεινοῖς* is much better taken alone as dative of means, C, II, 1, *ὅ*, (*γ*). El. 405, *ποῖ δ' ἐμπορεύει; τῷ φέρεῖς τὰδ' ἔμπυρα*. Parallels for *τῷ*, instead of the repetition of *ποῖ*, are found under B, II, 1, *α*. El. 445, *ἐπὶ λουτροῖσιν κάρῃ | κηλίδας ἐξέμαξεν*. Variant nom., *κάρᾳ*. *κάρᾳ* is instrumental, C, II, 1, *α*. *ἐκμάσσω* is not found elsewhere in Sophokles, nor is the simple verb except in Fr. 149. El. 556, *εἰ δ' ἐμ' ὦδ' αἰεὶ λόγους | ἐξήρχες*. *λόγοις* would be an instrumental, C, II, 1, *ὅ*, as *ἐξάρχω* only takes a personal dative. El. 595, *νουθετεῖν ἐξεστὶ σε*. *σοί* would be a dative of interest, A, II, 2, *α*, (*α*). El. 902, *ἐμπαίει τί μοί | ψυχῇ σύνθηες ὕμμα*. *μοί* has many parallels under A, II, 4, *ὅ*, but is more difficult than *μού*. Separated from *ψυχῇ* by the line division, it may be considered in partitive apposition with it. El. 973, *λόγων . . . εὐκλειαν οὐχ ὀρεῖς ὅσσην*. *λόγῳ* would be classed under B, I, 1, *ε*, (*α*). El. 1148, *ἐγὼ δ' ἀδελφῇ σὴ προσσηυδάμην*. *σοί* has parallels under A, II, 4, *ὅ*, or might be placed under C, I, 4, *ε*. El. 1312, *ἐκλήξω χαρᾷ | διακρυρροῖσα*. *χαρᾶς* following *ἐκλήξω* would be ambiguous. Parallels for *χαρᾷ* are under C, II, 1, *α*, (*β*).

O. T. 284, *ἄνακτ' ἄνακτι ταῦθ' ὀρῶντα*. *ταῦθ'* leaves no connection for *ἄνακτι*. For the dative with *αὐτός*, v. C, I, 4, *ε*. O. T. 337, *ὀργῇν . . . τὴν ἐμὴν, τὴν σοὶ δ' ὁμοῦ | ναίουσαν οὐ κατεῖδες*. The variant *σὴν* leaves *ὁμοῦ* absolute. *ὁμοῦ* usually follows its dative in Sophokles, C, I, 2, *ε*. The change from *σοί* to *σὴν* to correspond with *ἐμὴν* is an easy one. O. T. 366, *φημὶ σύν τοῖς φιλτάτοις | . . . ὁμιλοῦντ'*. With reference to Nauck's reading, *τοῖσι* for *σύν τοῖς*, it may be said that elsewhere, with the exception of O. T. 1184, the dative without *σύν* follows *ὁμιλέω*. O. T. 814, *λαῖον τι συγγενές*. Variant, *λαῖφ*. The dative is the common construction with *ἐγγενής*, *συγγενής*, C, I, 4, *ε*, (*γ*), and C, I, 3. O. T. 977, *φ' τὰ τῆς τύχης | κρατεῖ*. *κρατεῖ* would take the genitive *οἷ*, but we may have the

more independent dative, A, II, 2, *b*, (β), or B, I, 2, *b*. O. T. 1100, Πανὸς ὄρεσι-
βάτα πατρὸς πελασθεῖσ'. πελάζω usually takes the dative (C, I, 4, *d*) here, Πανί;
but compare Ph. 1407, L, for the genitive.

O. K. 9, θάκησιν εἴ τινα βλέπεις | ἢ πρὸς βεβήλοις ἦ . . . The manuscript read-
ing θάκοισιν may be explained as dative of place at which (v. p. 99) repeated with
preposition in the next line. Compare a similar construction in O. T. 20, 21.
O. K. 182, ἔπειο μάν, ἔπει' ᾧδ' ἀμαυρῶ | κῶλῳ. The variant μοί (for μάν) would be
classed under C, I, 4, *a*. O. K. 333, καὶ λόγων γ' αὐτάγγελος. The manuscript
reading λόγοις may be a dative of cause corresponding to the preceding πόθοισι,
or a dative of accompaniment, C, I, 1, *c*, expressing part of the idea of αὐτάγγελος.
'I come with statements, myself bringing tidings.' O. K. 336, δεινὰ τὰν κείνοις τανῶν.
δ' ἐκείνοις of dative of reference, A, II, 2, *b*, (γ), would be rather simpler. O. K.
632, ὅτῳ . . . ἡ δορύξενος | κοινῇ παρ' ἡμῖν αἰέν ἐστιν ἐστία. Variant, ὅτου. The
dative construed with κοινῇ or with ἐστιν, A, I, 3, or A, II, 2, *b*, (β), may be the
more forcible. O. K. 721, νῦν σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη, cf. Ph. 1165.
In each case the manuscripts read σοί. The dative may be locative, with perhaps
πάρεστι supplied, or possessive, A, I, 3. O. K. 1355, ὁ σὸς ξύναμος. The dative
σοί, L, may be sociative, C, I, 3, cf. Ai. 977, El. 156, or dative used for genitive,
A, II, 4, *a*. O. K. 1444, σφῶ δ' οὖν ἐγὼ | θεοῖς ἀρῶμαι μὴ ποτ' ἀντήσαι κακῶν. The
manuscript reading σφῶν is *in this position* much the more forcible. A dative
frequently anticipates the subject of the infinitive in other Greek, as in Sopho-
kles; v. A, II, 2, *a*.

Ant. 125, τοῖος . . . ἐτάθη | παταγὸς Ἄρεος, ἀντιπάλου δυσχείρωμα δράκοντος.
ἀντιπάλῳ . . . δράκοντι, L, may be dative of agent with ἐτάθη, or a use more like the
genitive, a dative of reference, A, II, 2, *b*, (δ). Ant. 688, σοῦ δ' οὖν πέφυκα πάντα
προσκοπεῖν. σοῦ, genitive of source, may be the more natural reading, but the
variant σοῖ, 'in your interest,' is the more emphatic and expressive reading. The
dative of advantage, A, II, 1, often has this introductory position. Ant. 718, ἀλλ'
εἶκε καὶ θυμῷ μετὰστασιν δίδου. The variant θυμοῦ is sometimes preferred, and it
has been stated as the objection to the locative θυμῷ that it is an epic usage. The
locative φρενί, B, I, 1, *a*, (α), however, occurs some eight times in Sophokles, and
in the following passage we have a similar use of θυμῷ, Fr. 704, θυμῷ δ' οὕτις . . .
χορεύει τάρβους.